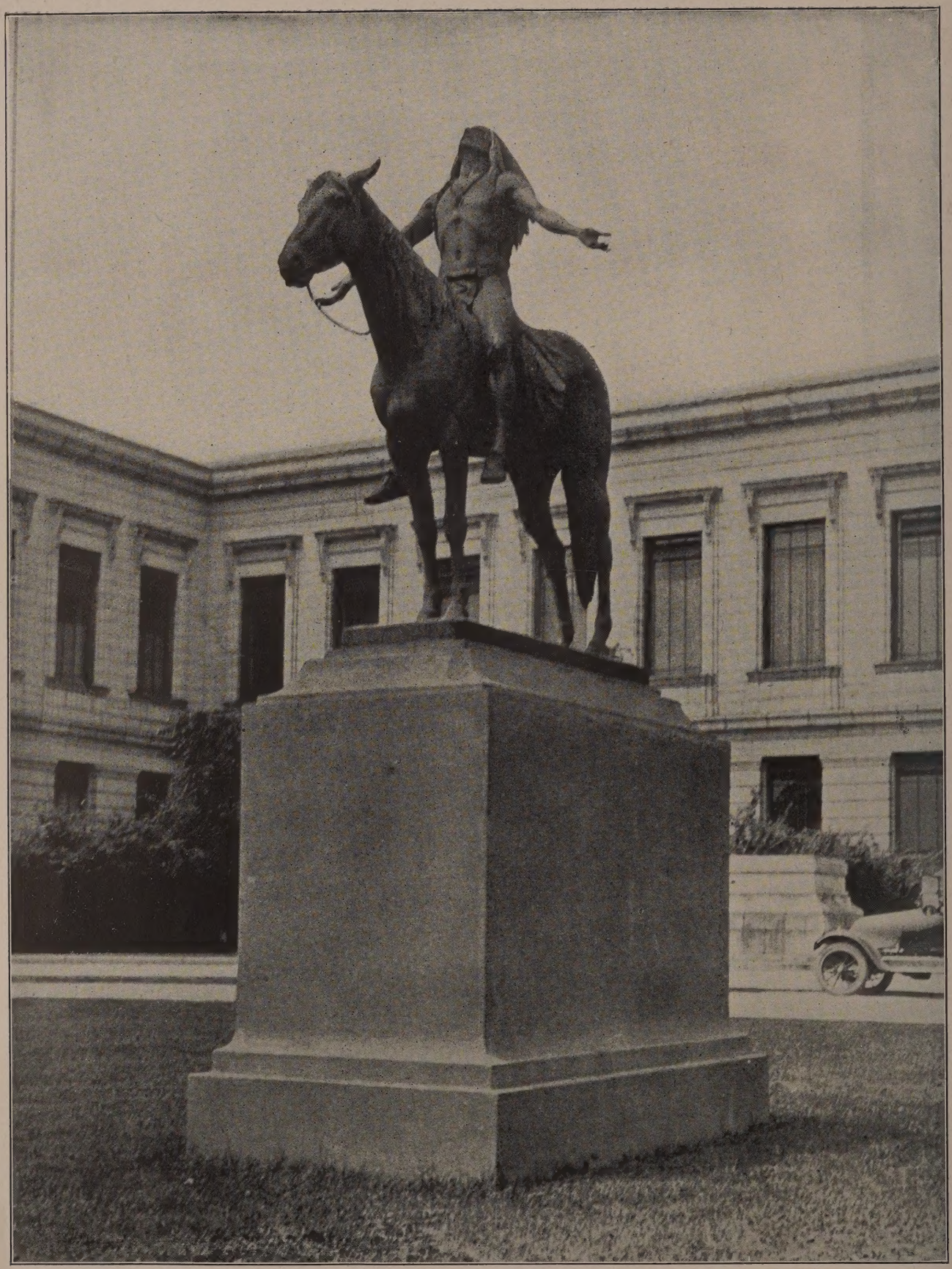
WORLD CALL

MAY
1919

10
CENTS

"Do we dare to assert the futility of everything in our great world of commerce and industry that leaves love out?"—



Statue by Cyrus E. Dallin, Boston Art Museum. Photograph from Methodist Board of Home Missions

THE APPEAL TO THE GREAT SPIRIT

Circulation Department Requests

WITH the increasing of the mailing list we find that we must ask that all requests for change of address reach us by the first of the month preceding the issue you desire sent to the new address. It is necessary that both the old and the new address be given in full. The date after your name indicates the time of expiration of your subscription.

It is very important that renewals reach us one month previous to their expiration. The mailing list is prepared on the first of the preceding month. All renewals of subscriptions that expire with April should have been in when the May mailing list was prepared on April 1, *but they were not.*

We must keep urging that you send all mail concerning the magazine to WORLD CALL, *222 Downey Avenue, Indianapolis, Indiana.* Some subscribers will be wondering why they do not receive the magazine. Perhaps your subscription was one of those sent in with the quarterly reports of the Christian Woman's Board of Missions. The money was marked "subscriptions" but there was no list of names. We are writing for the names but that will delay the entering of the subscriptions. Let us repeat the request that you do not send subscriptions for WORLD CALL to the Boards but that you send the money and the lists direct to WORLD CALL and thus save confusion and delay.

We appreciate the splendid co-operation that many of the ministers are giving through notices in their weekly bulletins. The churches recognize it as a part of their work. We hope all will remember to mention WORLD CALL frequently, and that they will be sure that there is some one in the church responsible for securing subscriptions, until every home in the church receives WORLD CALL each month.

We have not reached 100,000 circulation yet and can not unless you help both with renewals and new subscriptions.

P. S.

Our front cover reproduces, with permission of the artist, Mr. Joseph Pennell, and the publishers, J. B. Lippincott Company, one of the most striking drawings in their book, "The Wonders of Work." The quotation on the cover and the one on the double page 32-33 are from Professor Rauschenbusch's vivid little book, "Dare We Be Christians?" published by the Pilgrim Press.

N. B.

August WORLD CALL will be a Local Work Number. We hope to make it both interesting and helpful to every one who is concerned about any sort of work in any sort of church anywhere. For it we want descriptions of the most perfect buildings in three classes: city, town and country. Let us have a hundred of each that we may select the best for publication. We want to tell our readers about one church that is well ventilated; one janitor who is successful in his calling; one Ladies' Aid Society that is pre-eminent in good works; one Official Board that justifies its existence; one church that has discovered its immediate field. We want to know also about Boy Scouts and Camp Fire Girls. We want to give everybody the benefit of the best that anybody has done. If you have solved a problem, why should others worry over it, or struggle along amid failures and disappointments for lack of what a word from you can supply?

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

American Christian Missionary Society
Carew Building, Cincinnati, Ohio

Christian Woman's Board of Missions
College of Missions Building, Indianapolis, Indiana

Foreign Christian Missionary Society
Box 884, Cincinnati, Ohio

National Benevolent Association
2955 North Euclid Avenue, St. Louis, Missouri

Board of Church Extension
603 New England Building, Kansas City, Missouri

Board of Ministerial Relief
627 Lemcke Building, Indianapolis, Indiana

Board of Education
Irvington Station, Indianapolis, Indiana

American Temperance Board
821 Occidental Building, Indianapolis, Indiana

Association for the Promotion of Christian Unity
Seminary House, Baltimore, Maryland

By Men and Millions Movement, 222 West Fourth Street, Cincinnati, Ohio

W. R. WARREN, *Editor*
MRS. EFFIE L. CUNNINGHAM, *Associate Editor*
MISS DAISY JUNE TROUT, *Circulation Manager*

Subscription price $1.00 per year net in advance; 10 cents per copy; no club rates, no commissions, no complimentary list

Publication Office, 222 Downey Avenue, Indianapolis, Indiana

Copyright, 1919.

Entered as second-class matter October 18, 1883, at the postoffice at Indianapolis, Indiana, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 11, 1918

Volume I Old Series XXXVII — *Indianapolis, Ind., May, 1919* — *Number 5*

CONTENTS

The Urgency of Home Missions at this Hour 2
The Call of the New Day..... 3
Keeping the May Offering While We Cross the Bridge 6
The Application of Democracy to the Administration of Religion..... 6
At the Roots..... 7
What Kind of Memorial?..... 7
In the Land of Coke and Smoke..... 9
A Saint in the Rough..... 10
Are There Many Children in Need?.. 11
It Is Samson's Riddle..... 12
The Daily Vacation Bible School.... 12
The Child as a Teacher..... 14
The "Dead Line" in the Ministry.... 15
Co-operation in Religious Education. 15
World Prohibition Next 16
Rajah the First, of Central Provinces. 17
Christian Leadership for Women of the Orient 21
Wanderland—Wonderland 23
The Call of New Canada..... 24
Gleanings from the Early Records of the American Christian Missionary Society 26
A New Opportunity in Chicago..... 28
Building in a Churchless Community. 29
The Christian Unity League..... 30
Three Typical Letters to 627 Lemcke Building 30
A Fresh Venture of Faith in the Hub City 31
The Church that Kept Up with a Community 34
The Call of the Southland..... 35
Seeing Tokyo 36
A Glowing Tribute from a Grateful Heart 37
Sunbeams in Children's Home, St. Louis 37
The Call of the North..... 38
Messages from Our Home Missionaries 39
Church School of Missions at Lebanon, Indiana 39
The San Francisco Bay District..... 40
Answering the Call of the Bay District 40
Spiritual Investments in Kanawha Valley 40
Church at Jennings, Louisiana..... 42
A Chat with an American Priest in the Philippines 42
A New Work, but the Old Plea..... 43
Next Door South..... 45
Africa's Call for Medical Help..... 52
A Call to the Younger People..... 52
Keep the Home Fires Burning..... 52
Japanese Faith 53
A Missionary Baby and Church Extension 53
Program Helps 54
Young Woman's Missionary Circles.. 56
Special Objects for Individual Gifts for the Christian Woman's Board of Missions 57
Ways of Helping the National Benevolent Association 57
Comparative Statement of Receipts.. 58
Men and Millions Movement..... 59
Scourge of Influenza in India..... 59
National Benevolent Association Directory 60
Child-Saving Institute..... 60
"Two Hundred Tons of Babies Neglected" 60
Notes and News..... 61

The Urgency of Home Missions at This Hour

By PRES. F. W. BURNHAM

AMERICA saved her soul by risking all on behalf of others in the great adventure, only to find her larger life in the total life of the world. The time of readjustment and reconstruction is at hand. We are learning that, although the war is over, Americans must still save, conserve food, buy bonds, pay increased taxes, in order to meet the needs of the world under this new-found obligation.

In this new world relationship American resources are not to suffer a slackening of their productiveness, but are to experience a quickening to meet the multiplied needs. As soon as necessary adjustments can be made, in passing from a war production to a peace basis, American industries will see a permanent growth required to meet the new world-wide demands. This will mean the employment and conservation of labor, the expansion of capital and the development and exploitation of our natural resources. All American life will be laid under tribute to supply the material needs of the world.

Similarly a new moral obligation rests upon American Christianity respecting the spiritual needs of humanity. We must not only yield our substance for the life of the world, but also we must conserve and develop our own spiritual resources for the future needs of mankind. A new emphasis, therefore, rests upon the spiritualizing of the life of the home land. It is not enough that our factories smoke with the fires of incessant toil; the workers within them, the managers above them and the stockholders beyond them must realize the necessity of applying Christian principles to the whole business. America's Christianity must redeem the neglected child-life of our tenement districts. It must lend a more substantial help to Christianizing our immigrant neighbors whom government forces are now attempting to Americanize. It must bring to bear the power of the Gospel for the solution of our social problems and save our civilization, not by the precarious employment of force, but by the enduring power of Christian love.

If these things be true, they give a new urgency to home missions for these tasks can not be wrought out by sporadic endeavors of churches struggling single-handed and alone. They demand united, co-operative effort. Only by the strength of a great people, concentrated at given points through home mission agencies, can these needs be met.

The American Christian Missionary Society, as the channel of the organized co-operative fellowship of churches and disciples of Christ, is facing these new appeals with anxious endeavor to link the resources of our great brotherhood effectually to the tasks of the hour.

Here are some of the specific items of these appeals: In the crowded East, where the Disciples are so little known, but where our message now is being so favorably received, Boston and Bridgeport and Ridgewood (Brooklyn) require that we shall strive, in new and statesmanlike fashion, to save past endeavors by entirely supporting missionaries in those fields until the cause can be put upon a substantial basis. Meanwhile Lubec, Maine; Haverhill and Lynn, Massachusetts, and a score of other important cities require our continued assistance. In the Southland, where the people are conservative, but where the lovers of "our plea" are genuine and generous, the stirrings of new life demand enlarged appropriations. A remarkable piece of work has been accomplished by N. D. Webber in Pensacola, Florida, and now, encouraged by that success, other struggling but hopeful groups in growing communities of Florida appeal for like assistance. In Louisiana I. E. Adams has been a veritable Titus, "setting in order the things that are wanting," but the very success of his work makes imperative our standing by to conserve the results. Throughout the frontier states there is need for a score of men to do what Adams has done and is doing in Louisiana. The most urgent call of the secretaries assembled at the mid-year conference in St. Louis, February 25 and 26, was for such "Tituses" in all their fields. The call of the Bay District in California; of Seattle's metropolitan needs; of Vancouver's extremity; of Canada's hope and Chicago's new opportunity and Gary's open door can not be denied.

In the face of these present needs the offerings of the Disciples of Christ for home missions are pitiably small. Nothing less than an increase in the gifts from the churches of 60 per cent for this year, over those of last year, will meet the appropriations demanded for 1920. From every part of our country the appeal of every State Secretary and home mission worker blends in one insistent voice that this must be done. It is certain, too, that the surveys which are to be made will reveal much greater needs for the future. The Disciples of Christ have not taken seriously their home mission task. They must now rise to it or decline both in the Home Land and eventually in all fields.

The American Christian Missionary Society is out of debt. Its managers propose to keep it so. It has a strong Board of Trustees consisting of twenty-four representative business men chosen from a wide range of territory. The Society is in the best condition of its history. It has the confidence of our people. Now for an advance along the whole line to meet the issues of the new day!

To inform those who are interested; to interest those who ought to be informed

World Call

MAY, 1919

222 Downey Avenue, Indianapolis, Indiana

The Call of the New Day

OF course the world's supreme need, recognized now and emphasized as never before, is the Gospel of Christ. But to meet it we must first solve the perennial problem of ways and means: "How can they preach except they be sent?"

The Old Way of Yesterday

Before the war our answer was ready: "Why wait to be sent?" Such an appointment without salary as Paul himself had from Antioch, any cross-roads congregation will cheerfully give the missionary of today, even with the laying on of hands and a fervent "God bless and prosper you, brother, in the work to which He has evidently called you!"

With such ordination and commission Alexander Campbell did his mighty work. After the same manner, the few exceptions being only partially so, two generations of great preachers so wrought that they left thousands of churches and hundreds of thousands of members as the fruitage of their labors.

Why should the preachers of today stand like the parable's idle laborers in the market place, saying impotently: "No man hath hired us?" Where is the spirit of high adventure that inspired the pioneers? Here is the Bible. There are the people. Go out and make your own church—make many churches!

Perhaps the young men have formulated no answer to such a challenge. But certainly they are not doing the thing the fathers did as the fathers did it. The reason is not far to seek. We have come into a new day.

The New Day Brings a New Way

Nothing is done in the old individualistic way. Gold mines and oil wells are not opened by single-handed adventurers but by corporations employing highly trained experts. For the winning of the war we organized not merely the army but the nation. Guerrilla service was taboo at home as well as abroad. Some thought it was a mistake that a military Ex-President was not allowed to organize an army of his own to fight for the common cause. It was not the awdministration that forbade it, but the onrushing age whose wheels could not be reversed on any account.

This was no more Mr. Roosevelt's war than yours and mine. Each of us had to stand in his appointed place and to his allotted part.

Can it be otherwise in the vaster, more delicate, more complex task of the Church of Christ?

It is not enough that a few prophetic and heroic souls be fired with the necessity of bringing the world to Christ, beginning with America. The call is to every member of every church. The church must be a model of democracy, an example of efficiency. A consecrated preacher and an indifferent congregation can accomplish little until the congregation is converted. A far-flung missionary without support from home will make little more impression on the world of sin and ignorance than a lone lieutenant would have made on the Hindenburg line.

We must organize, organize, organize, until the last member of the last church feels the responsibility like the Swiss patriots:

> "And each man felt himself were he
> On whose sole arm hung victory."

Then the whole strength of the entire brotherhood must be mobilized and hurled against the opposing line of ignorance and sin.

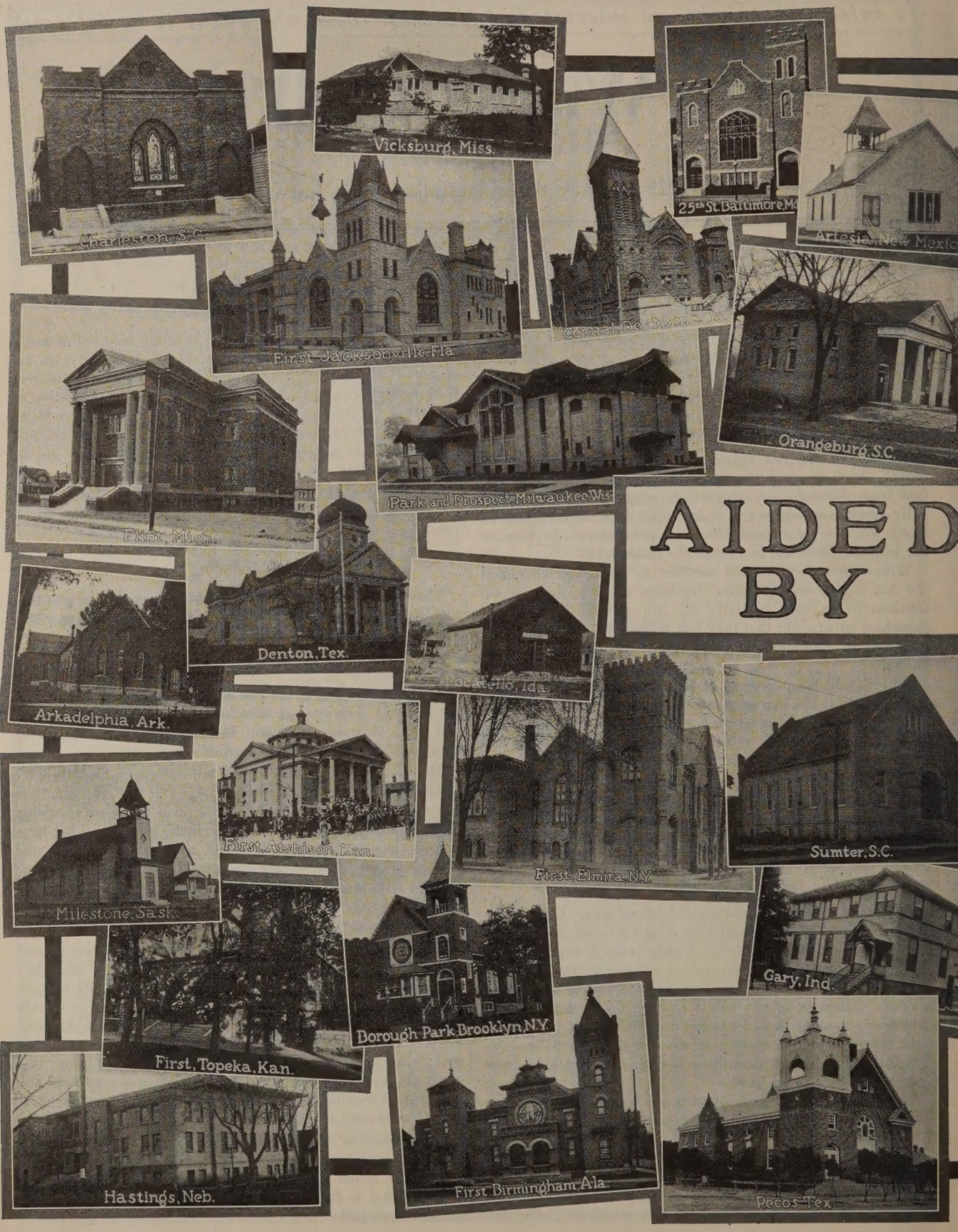
Unavoidable and Universal Obligation

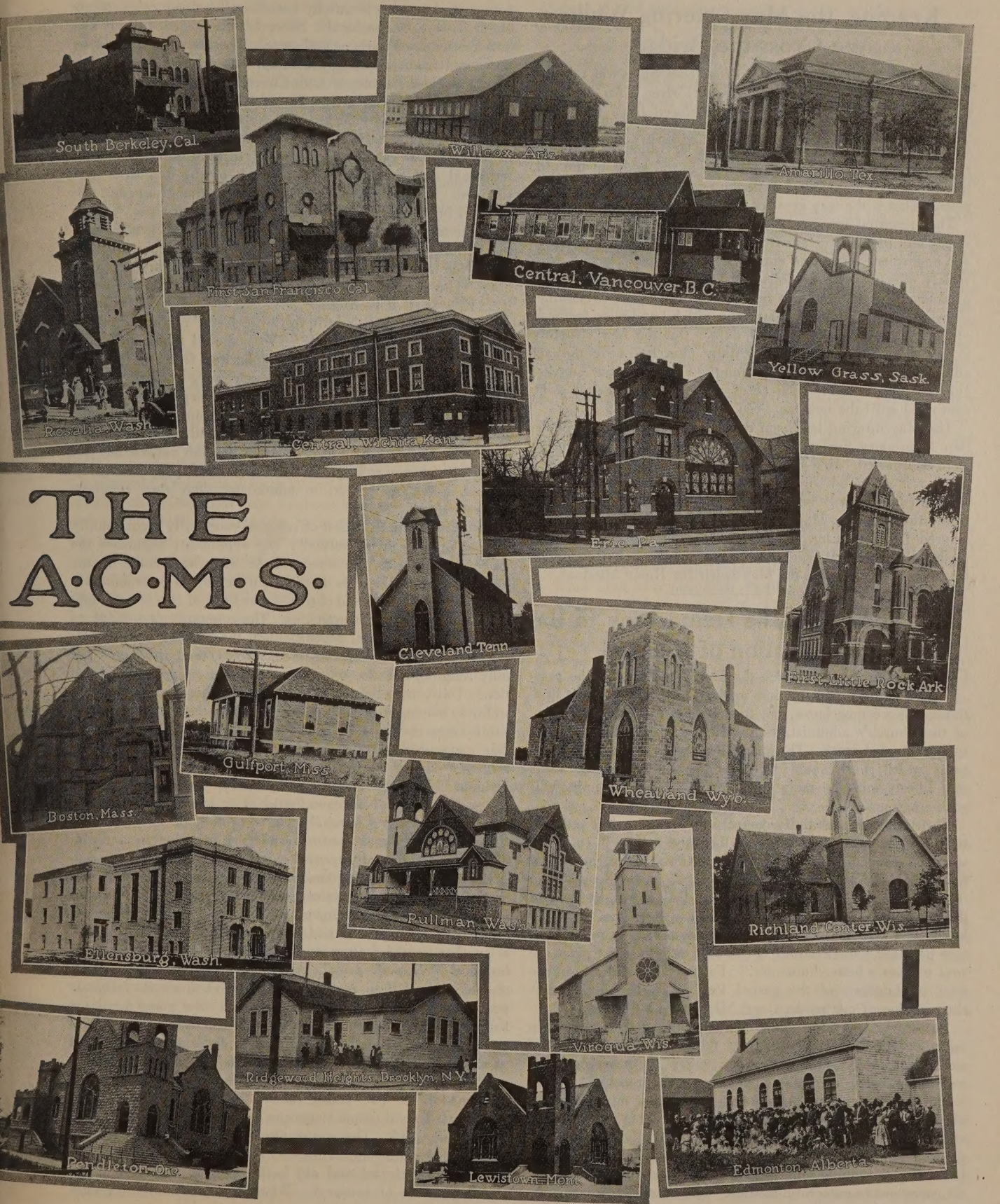
The members who have not helped hitherto are capable of the highest. Efficient organization will give them the chance and enlist their co-operation. Nobody wants any town to be churchless or any citizen to be Godless.

The first Sunday in May should witness among the Disciples of Christ a solemn and cleareyed facing of the real situation. Not a church in the brotherhood has made adequate provision in its budget or by its offering for home missions. All have come over into the new day with their old fractional and individualistic ideas of evangelizing North America. Mere ten per cent and even hundred per cent increases over old offerings are not enough.

We must marshal a continent to save a world! We must pick the finest of our young men and women, give them special and thorough training for leadership in the task and then provide them with complete equipment and creditable support while they work for us. Did a decent salary and a certain pension make Major Whittlesey less a hero in the Argonne forest? Even if we should pay our home missionaries as well as we do railroad engineers and assure their future like telegraph operators we should not remove from them the necessity of sacrifice, the chastening of privation or the joy of unselfish service.

The American Christian Missionary Society is Christian democracy striving after twentieth century efficiency. Let May 5 mark the actual entrance of the Disciples of Christ into the new day that is full-dawned everywhere; our real answer to the new day's call.


Charleston, S.C.
Vicksburg, Miss.
25th St. Baltimore, Md.
Artesia, New Mexico
First, Jacksonville, Fla.
Central, Des Moines, Ia.
Orangeburg, S.C.
Flint, Mich.
Park and Prospect, Milwaukee, Wis.
AIDED BY
Denton, Tex.
Pocatello, Ida.
Arkadelphia, Ark.
First, Atchison, Kan.
First, Elmira, N.Y.
Sumter, S.C.
Milestone, Sask.
Gary, Ind.
Borough Park, Brooklyn, N.Y.
First, Topeka, Kan.
Hastings, Neb.
First, Birmingham, Ala.
Pecos, Tex.


THE
A·C·M·S·
South Berkeley, Cal.
Willcox, Ariz.
Amarillo, Tex.
First, San Francisco Cal.
Central, Vancouver, B.C.
Yellow Grass, Sask.
Roysalie, Wash.
Central, Wichita, Kan.
Erie, Pa.
Cleveland, Tenn.
First, Little Rock, Ark.
Gulfport, Miss.
Boston, Mass.
Wheatland, Wyo.
Pullman, Wash.
Richland Center, Wis.
Ellensburg, Wash.
Viroqua, Wis.
Ridgewood Heights, Brooklyn, N.Y.
Pendleton, Ore.
Lewistown, Mont.
Edmonton, Alberta.

Keeping the May Offering While We Cross the Bridge

ONE of the transcontinental railroad companies was rebuilding its bridge across the Missouri river. An old, partially wooden structure was being replaced by a fine steel, double-track bridge. During the whole process of reconstruction not a train was seriously delayed or failed to cross the river. The new structure was built up in the midst of the old, the old bridge being used until the new was practically complete. That is the way great engineers do their work.

The organized agencies of the Disciples of Christ are rearing a new and better structure for the support of their missionary and benevolent work. An annual Every Member Canvass, with weekly offerings for missions and benevolence, through a duplex envelope, based upon a total Budget for each local church, is being promoted to supplant the old hit-and-miss methods of special offerings on special days. But the new structure is not yet entirely in place. Many churches have not yet adopted the Budget plan nor put on the Every Member Canvass for missions. In all such cases the old method should be continued until the new has been adopted.

The May offering has been devoted to the American Christian Missionary Society's work since first the "special days" were established. In a good many churches, unless one Sunday in May is observed for taking the home missionary offering, no contribution will be made to this important work. The connection between May and American Missions must not be severed hastily. Churches which have adopted the Budget ought to use the first Sunday in May for educational purposes. Keep the May Day and the May spirit for Home Missions.

The Application of Democracy to the Administration of Religion

THE embarrassment which the Church suffered in the presence of the world war was not due to the failure of Christianity, as we now know, but to the weakness and inefficiency of the Church's administration. That weakness was inherent in her divided state. The problem now is to find a way to unity which shall make for efficiency. Yet it remains clear that liberty must be maintained in the Church or unity will not be permanent.

Christianity is essentially democratic. Its gospel of redemption for the individual and for the race makes it so. The spirit of democracy has everywhere followed the preaching of the gospel. Under the sway of the gospel's ideals every human life takes on a divine dignity, artificial distinctions decline and the common human interests rise. Where the gospel of Christ has free course autocracy wanes and democracy grows. Prof. Coe has said, "Christianity is the only religion that gives the soul of man a better humanity." Facing the social and industrial implications of the gospel Prof. Rauschenbusch raises the question of our modern age, "Dare we be Christians?"

But Christianity has been compelled to make its way in an autocratic environment. Jesus flung out His message and called forth His little democratic group in the midst of a world dominated by crushing autocracy. He preached a gospel to the poor fraught with hope for the future; but containing also the assurances of persecution for its adherents. As the church grew in numbers and in power the only forms of organized human life with which it was surrounded, its only patterns of social guidance beyond the local synagogues and ecclesia, were cast in autocratic moulds. The church grew into episcopacy and into an hierarchy because all human governments about it were monarchical. However, the gospel did not fail to exert its democratizing influence. The leaven could not be prevented from leavening the lump. Its principles of human liberty burst the shells of both Church and state. As a result charters for the people were forced from unwilling kings and republics ultimately emerged with liberty for all. Hierarchies were split into self-determining denominations. The cleavage in the state was racial and national; in the Church it was intellectual and formal. In both much of the old order was retained. Liberty found expression as to the group, but developed intolerance and enmity toward other groups. Today, after the most terrible strife the human family has ever known, the nations are seeking some form of inclusive unity within which the liberties and the safety of all may find mutual guaranty. The Church, too, is seeking unity, liberty and universality. How shall it be found?

Must not "the spirit of life in Christ Jesus" more thoroughly democratize the Church itself? Why should intellectual conceptions and forms of ceremony inherited from the past be allowed to divide our humanity which the gospel was meant to unite? Why should we be concerned to perpetuate ecclesiastical institutions and "orders" which split our neighborhoods, communities and the race into unfraternal and religiously weak and ineffective forces? In civilized, Christian nations has not the gospel made sufficient advance that the people may be trusted, under its power, to administer their own religious affairs?

Is not the administration of religion essentially a community instead of a sectarian affair? The community furnishes the money, the service, the time and the life which make up the programs of religion as now administered. The community is concerned directly and chiefly in the kind of life and thought developed by religious activities. The community's welfare, to a considerable degree, depends upon the manner in which its religious affairs are administered. The community needs not only religion, but also unified and harmonious religious direction. Unity in religious administration, therefore, can come, so far as communities are concerned, only when the community itself takes up the task of its own religious administration. Our communities, by their own democratic arrangement, administer education, health, law and order; why not also religion? The idea seems revolutionary, yet it is inherent in the gospel itself. No denominational or sectarian church can be a "Community Church." The very fact of its denominational affiliation and control renders it divisive in a realm where only community control can secure unity.

Beginnings are being made. The union of the Christian and Congregational churches in Pittsfield, Illinois, is worthy of consideration and commendation. The "Malden Plan," as applied in the more limited realm of "Religious Education," is another worthful attempt. Much foundation work needs to be done by way of removing prejudices and "left-over" ideas, and by way of preparing the public mind to see its religious problems in terms of community interest. But many auxiliary forces are working to this purpose. The war "drives" and campaigns have awakened a community consciousness. Several of our state universities, through community extension courses and community development programs, are quickening this awakened life. The Young Men's Christian Association and other interdenominational agencies are shaping their programs to the same end. The community spirit is astir even in the well articulated denominational churches. Community leaders are being developed and old barriers of division are being found possible of removal. When the community becomes

sufficiently aware of itself and of its own right and duty to assume full responsibility, the thing can be accomplished. When that day arrives will the "leaders of the churches" have faith enough in the gospel which they profess to allow Christian democracy to be applied to the administration of religion?

At the Roots

By HUBERT C. HERRING, D.D.,
Secretary of the Congregational National Council

ALL the parts of a tree are essential. But what happens at the root matters much more than what happens at the branch. This fact illustrates a truth with many applications. The nation has just tested it. At the call of the world it summoned its young manhood to the colors. There is better reason than our fond pride for thinking that it was the finest army ever enrolled. But how wide the difference between its best and worst. If all had been like the worst it would not have been worth sending to France. If all had been like the best it would have brought to France not only victory but a new revelation of Christ. What made the difference between best and worst? Forces lying at the roots of life where character is made. Some of these forces were in the home, some in the school, some in the church, some on the street, in the saloon or the shop. By them our young men have been made or marred. One central force in and behind the forces of good produced all that was best in those young men. It was the gospel of Christ. Somewhere by somebody there was lodged in their hearts the trust and purity and truth and hope and aspiration and courage which are seen in Christ and His cross. There is no arithmetic to compute the debt owed by our nation and the nations for that lodgment.

What has this to do with home missions? Everything. Home missions is busy at the root of the nation's life. Out on the wide plains it has followed the settler to help him build the Christian home. Down into the city slum it has gone to lift some from bondage. Into the solid mass of foreigners it has sent its shafts of light. Around the depleted rural communities of the east it has drawn the guardianship of Christian truth. Across the lines of race and class it has thrown the bands of fraternity. There are a host of men in the great army now melting back to civilian ranks who owe all that they are to the home mission church and Sunday school. Year by year our home missions' preachers and teachers have wrought at their tasks unknown and unnoted. They have had slender rewards whether of money or of praise. They have carried ceaseless anxieties for themselves and for others. No crowded congregations have hung on their words, no colleges have summoned them to receive degrees of honor, no printed page has celebrated their deeds. The great world of business has been scarcely aware of their existence. The state and the nation have had no word of recognition for them. Suddenly in the lurid light of war their work is revealed. An army of young men with strong limbs, clear eyes, stout hearts and reverent minds, came marching from the lonely countryside, the tiny village, the southern plantation, to answer the call for world service. They are the product of the home mission effort which has been busy through all these years enriching the roots of the nation's life.

Now that it is all over, what shall we say? Surely at least this—that the lesson must not be forgotten. The main business of life is not war but peace. What counts is the strong, steady tug across the years, building the institutions of a Christian civilization. We must have vision to see how potently the obscure task of the home missionary counts in that process. In a degree out of all proportion to the statistics of his work, he is producing leadership in all worth-while lines of effort. It is a truism freshly illustrated in every generation that from the ranks of the plain people in obscure communities come the men and women to whose hands high tasks can be entrusted. What an unnumbered company of those now honorably bearing the world's burdens in business, in teaching, in the pulpit and in legislative halls, hark back in memory to some little church at the crossroads where they learned the lesson of great living from the evangel of Christ.

It is high time for the world to quicken its pace. We have been a long while on the way toward the goal of the kingdom of God. It is still far down the roadway. We can not be content to loiter as we have done. But a change can come only through the increase of great leadership. There must be many to sound the word of advance and themselves to lead the way. Their willingness to do this and their power to do it can spring from no source but the indwelling life of Christ. That life will be implanted only through the ministry of His Church. Let her see to it that she press His message out to each last man of each furthermost community, not only for a day or a year but through all the days of all the years. Recently some one wrote this searching word—"We must see things; we must see through things; we must see things through." Let the church apply it to her home mission task.

What Kind of Memorial?

WHAT kind of a memorial shall be erected in memory of our soldiers who fought in the great war?

What kind of a memorial should a Christian family create to perpetuate the memory of those who have devoted their lives to some form of service in the kingdom of God?

A woman who belongs to one of the families from which have come three generations of great preachers, in a few years invested $5,000 and thus created the Darsie Memorial Fund, which will keep in perpetuity the family name and the proceeds of which will go on preaching the gospel continuously in the home land.

In 1899 Lathrop Cooley of Cleveland, Ohio, gave the American Society and the Ohio State Board $5,000 each and larger sums to the Foreign Society for missions in the Orient, so that the sun might never set upon work he was helping to do for Christ.

Who will give $10,000 as a Named Memorial Fund for work in Alaska?

A man in a western town bequeathed $5,000 to the American Christian Missionary Society. When this bequest was paid his wife, with the consent and encouragement of her children, decided to add a like sum on the annuity basis and thus there was created the double Memorial in the name of Mr. and Mrs. Josiah Coe.

A friend of missions in a southern Ohio village, sold his little farm and took an annuity bond for the purchase price thereof so that, in case of his decease, his wife would not be troubled with the handling of this property. He is contented, the purchaser secured the property on easy terms, and the Society has an investment whose returns will go on forever preaching the gospel in the home land.

All annuities of the American Christian Missionary Society are invested by its conservative committee of safe business men in first-class securities, thus being kept intact during the lifetime of the annuitant. The annuity is paid promptly the 15th of June and of December. "A word to the wise is sufficient."

Chapels, Manley Home, Italian Boys and Mothers, Mr. Manley, Miss Beckett and Handwork Classes

In the Land of Coke and Smoke

By CLOYD GOODNIGHT

MANY callings beckoned the young man, but Ray G. Manley decided to follow his father into the ministry. Many lands invited, but America was chosen. Many fields were open, but the neediest was sought—and found among the Italian coal miners and coke workers. College and university training completed, the student made a specialty of his task; took steerage passage to Naples, lived a year among the peasants, learned their language, found their soul and then returned with a reeking shipload of them to begin modestly the missionary labor of his life.

In the heart of Fayette county, Pennsylvania, in the great coal and coke region, is a district which is known locally as the Klondike. At the center of this district is the town of Republic. A circle having a two-mile radius, with Republic as its center, would include the coke towns of Orient, Filbert, Thompson No. 1, Thompson No. 2, Tower Hill No. 1, Tower Hill No. 2, Republic and the little hamlet of Cardale. Within this circle live more than 10,000 people. A large per cent of these people are foreign-born or the children of foreign-born parents; most of the immigrants are Slavs and Italians. There are a large number of Syrians, Greeks, Jews and other races that add to the polyglot nature of the community. These people are sturdy, fairly intelligent, industrious and honest. They represent a much better grade of citizenship than do the peoples of the same races that colonize in the great cities of America. It was for the purpose of working among these immigrants that Ray Manley came to Fayette county ten years ago and began to build up the weak church at New Salem.

MOST of these immigrants are adherents of the Roman Catholic or Greek Catholic churches. They have brought with them the social customs and religious ideas of southern Europe. Like all other people of the world they are slow to make any change in their ways of living or the forms of their religion; their past is a permanent part of their fiber. Hence for a Protestant to undertake to serve them religiously is to encounter many difficulties. The Bible school seems to afford the easiest means for approach, it being less staid and more easily adjusted to varying conditions. The school also calls forth self-expression in smaller groups, thus allowing the teacher to render service by the homeopathic method which is often too much for the alert priest. The children of the immigrant can be reached with considerable ease; for this reason Mr. Manley has operated a chain of schools as large as his corps of helpers could possibly direct. In many of these schools one will find that eighty per cent of the children are foreign. The graded lessons are used and Children's Day and Christmas programs are rendered with the usual amount of enthusiasm.

Of course Ray Manley is not content to allow Sunday school work to be the goal of his efforts. His ultimate aim is to have the people thus reached hear the gospel preached in its fulness and come to so know Jesus Christ that they will want to accept him as their personal Savior. The Tower Hill church is the one central plant for the religious activities of the entire Republic community. Here a large Sunday school convenes each Lord's day morning and throughout the day and week the usual services known to any well-regulated congregation are held. In the public school buildings and other meeting places in the various coke towns preaching services are frequently held. Each year a brief meeting is held in the different neighborhoods, affording an opportunity for stressing the evangelistic side of the church's task. People of all Protestant Communions come to the Tower Hill church and aid with the work as well as participate in the worship and support of the community program.

Such an enterprise has unlimited usefulness in the channels that make for social betterment. During the recent influenza epidemic Mr. Manley and his competent assistant, Miss Bessie Beckett, went from house to house calling upon and ministering to the sick, helping the needy and comforting the sorrowing. They personally nursed the sick night and day where the worst cases were to be found. By their constant calling they were able to co-operate with the physicians and thus most wisely handle the epidemic. Mr. Manley led in the movement that resulted in the opening of the Emergency hospital, and in turn his wife gave her small children over to friends and went to help with the work of the hospital. Night and day for nearly eight weeks these good servants labored incessantly to help the stricken families. Little wonder that a grateful community freely expresses its admiration for such leadership.

ALONG with other things Mr. Manley has found time to be scoutmaster for an excellent troop of Boy Scouts. In this troop are to be found some big, husky fellows that he could not reach in any other way. They were the sons of immigrants and had started out to cause their parents a great deal of concern. With the Scout duties and obligations these young fellows have been so impressed that they have left off their rough ways and are not only more attached to their homes, but are gaining the respect of their neighbors. Miss Beckett has under her care a fine group of Camp Fire Girls.

Each summer Daily Vacation Bible Schools are conducted for the benefit of the children that would otherwise be running about the coke plants. The sessions usually begin about the first of July and continue four weeks. Only the latest and most approved methods are used. Miss Beckett will spend time in the training school in Philadelphia so that she may become acquainted with the newest and the best methods. Teachers who are competent to teach in the public schools or have had college experience will be employed to assist with the teaching. All feel that high standards must be maintained. Upon Miss Beckett's return from the training school a five-day institute will be held. All teachers must attend this institute and thoroughly familiarize themselves with every detail of the program that is mapped out for the four-weeks' session. This program will call for the teaching of songs, Bible stories, personal hygiene, good habits, handwork and patriotism. The handwork will include sewing, paper cutting, woodwork, weaving of small rugs and hammock making. The aim is to grip the life of the child, direct its thinking and actions into wholesome channels and at the same time so teach the things of the Christian religion as to make some contribution to the spiritual natures of those thus reached. To enroll as many boys and girls as can be well cared for in the four schools the communities are canvassed by the teachers before the schools begin. Only half-day sessions are held, making it possible for the same teachers to direct two schools. Many know of the success of the Daily Vacation Bible Schools in the large cities,

but this is an outstanding example of its worth in the small coke town and open country.

The Manley family lives in the heart of the region where the smoke is often thick and the mud deep. In this neighborhood the father, mother, two little daughters and little orphan Johnny, the Italian boy who lost his mother with the "flu," reveal through their consecrated Christian home what Christianity does when it is allowed to function through the family. Such homes are more valuable by far to such communities than are tall church steeples. Hard by the Manley home is the little Cardale chapel, the only building of all used by him in this work that the Disciples of Christ actually own. Miss Beckett lives near the Tower Hill church, which is the property of the Tower Hill Coal and Coke Company, built for the use of the mission. These good ministers to human needs thus living among the peoples they hope to bless have the unusual leverage that belongs to a good neighbor. They know the people of the community, call in their homes, visit the day schools and help with all good enterprises that make for the larger social life.

There are in the great Klondike region those who have come to fill the positions of trust and direct the management of the large business interests. Many of these people have been in colleges and universities. They are keen observers, able to sense and understand responsibilities both as to social and religious needs. In turn these trained persons look to the mission work for their own spiritual and religious life. One can readily see that the task varies all the way from the raw Italian coal digger, who barely knows how to keep clean, up to some of the best minds a technical school ever gave to the business world. It is indeed a complex and many-sided task. To be sure a great many of those who are American born have had excellent training and are of great assistance to the mission work, giving liberally of their time and money. Two of the large corporations having plants in this community have put Miss Beckett on their pay rolls for neat sums. Individuals living in the community have also expressed their appreciation of the things being done in a most substantial way.

From the first the Uniontown church has supported Mr. Manley as its Living Link through the Western Pennsylvania Christian Missionary Society. In addition the church board has a mission committee that stands ready to give personal attention to the many questions that arise in connection with the actual work in the field. The churches in Fayette county are organized and this organization spends much of its time bringing the needs of the Klondike field to the attention of the brethren. Just recently the Connellsville church voted to become a Living Link in the state work, assuming the support of Miss Beckett. There is not a church in all of the county that does not have in its membership some of the immigrants who have become loyal Disciples of Christ. The aim is to produce American Christians. Hence all who accept the gospel are fellowshipped into the churches and received on an equal footing with the native-born. The Fayette county field is under the direct supervision of the Western Pennsylvania Christian Missionary Society, but this organization is greatly indebted to the American Christian Missionary Society for funds, counsel and encouragement as regards the effort being made to Christianize these Americans and to Americanize all in this field who become Christians.

A Saint in the Rough

By JESSIE BROWN POUNDS

THE first time Buck appeared at the Mission he awakened far more interest than the Lady Helper, who was leading the meeting, had inspired.

His six-feet-and-three-inches frame towered dangerously near the ceiling of the old storeroom which had been hastily converted into a chapel, and his huge shoulders pushed through the crowd with an assertiveness which was quite new to the self-abasing men and discouraged women and children who frequented the place. His eyes were bloodshot, his face was bloated, his clothes were ragged and dirty, yet one instantly said of him, "He should have been a man."

The third night he came to the front seat with those who wished to make a public confession, or "line up with the Lord," to use the favorite phrase. He was clean, his clothes had been freshly brushed, and he looked the Young Parson straight in the eye. The change in his appearance was almost beyond belief.

The next week he came to the Converts' Class. The Lady Helper tried to draw from each member of her group a sentence of testimony or of prayer. All halted and hesitated until Buck's turn came and he began to pray. His voice was the voice of seven thunders—pitched low, but with a majestic roll as of a reverberation from Mount Sinai. He talked with the Lord familiarly, yet with tremendous reverence. He used words with a noble scorn of the limitations put upon them by the dictionary, but with an instinct for sound values the like of which I have never known any other human being to possess. In a few moments we were all in tears, and prayers and sobbing confessions followed each other in rapid succession.

We had supposed Old Buck to be a man of middle age, but years dropped from him with every week, and we were not surprised when he told us that he was barely twenty-eight.

One day the Lay Leader was visited by a prominent business man of the city. "I'm told that Tom Buckingham has struck religion over at your place," the visitor said.

"There does not seem to be a doubt of it," was the answer.

"My superintendent tells me he has asked for work. He is one of the best machinists in the city, and six months ago I was paying him at the rate of three thousand dollars a year. Then something happened—trouble with his wife, I think—and he went the limit. Of course we had to let him go. But we want him back—need him the worst way. Say, brother, keep Old Buck going for us and I'll drop a bill into your collection now and then!"

Two weeks later Buck appeared in a tailored suit and custom-made shoes!

THERE was a service of some kind at the Mission every night, and Buck attended them all. His prayers and exhortations became the chief feature of every gathering. "Enthusiasm for Christ"—this was the burden of his message. "Enthusiastic— that's what I want to be," he would thunder forth. "Enthusiastic and individualistic and influential for Christ. Speak right out for Him. Spend my time for Him. Blow my money for Him. Many's the time I've blowed fifty dollars on a horse race. Many's the time I've jumped on a ten-dollar hat and whooped when the winnin' horse has come under the wire.

Now I pray the Lord He'll let me bust one hat shoutin' glory for Him!"

His struggle against temptation verified the sincerity of his public utterances. Often the smell of whisky coming through the open door of a saloon would drive him to the little Mission, to sit patiently waiting on the step until the room should be opened for the night service. Many a time the boisterous greeting of a former companion or the smile of a painted lady would send him to the home of the Lay Leader or to that of the Lady Helper, there to plead for power to overcome the evil spirit that haunted him.

Many were the plots laid to ensnare him, especially as his prosperity returned. But the easy good nature which had made him a prey to such snares in the past was now blended with an evangelistic zeal not altogether agreeable to persons of shady morals. Usually an appeal to his generosity met with a cheerful, "Say, now—down and out, do you say? So was I, brother—so was I! You come right along with me!" And the sight of our giant dragging an unwilling victim to one of the "gospel feasts" which he himself so reveled in was one not to be forgotten.

ONE Sunday morning, faultlessly attired, he presented himselft at the church of which the Young Parson was pastor. There were in the church some fastidious persons who thought the Parson was wasting his time in his work at the Mission. But they all looked with open admiration upon the splendid figure of Buck, and the usher gave him a seat in the very center of the church. The Young Parson had just risen to read the Scripture lesson. He looked down to the newcomer with a smile of recognition, and said, "At the close of the reading Brother Buckingham will lead us in prayer."

Embarrassed? Not Old Buck! Talking with the Lord was not, with him, an occasion for embarrassment. Besides, this was the Young Parson's church and he told the Lord just what kind of feeling he had for the Young Parson.

Then he asked for a blessing on the service. "O Lord," he said, "often we have prayed to You! Often we have petitioned You! Often we have besought You. But today we want to supplement You! We want You here this mornin'. We want these folks to know You, just the way we know You over at the Mission. We want You to appear to us! We want You to manifest Yourself! We want You to distinguish Yourself right here in this meeting today!"

The majestic roll of the thunderous voice and the earnestness of the incongruous language were irresistible. Everybody cried, and that week the official board assured the Young Parson that he might spend all the time he liked at his missionary work—it seemed to be a good investment.

Shortly after Buck was sent by the firm for which he worked to install machinery at a mining center. He was sorely missed at the Mission, but his first visit home compensated.

"Pretty rough lot over there," he told the Lady Helper. "Cussin' an' drinkin' an' gamblin'. I asked my landlady if she was a Christian and she said she used to try to be, but it had been so long since she's seen the inside of a church that she didn't remember any more when Sunday come 'round. 'Sister,' I says, 'how many men have you got in this shakedown?' 'Nine, besides you,' she says. 'Well,' says I, 'ten would have saved Sodom. Let's see if we can't get these fellows for the Lord.' An' we did, ma'am," he added, modestly. "I stayed just three weeks an' the Lord give us the whole nine before I left. I'm goin' back some time, an' take some hymn books, an' maybe brace 'em up a bit."

Changes came swiftly. The Lay Leader fell ill and was obliged to give up the work. A fire broke out in the block and the little Mission and its scanty equipment were completely destroyed. The Young Parson and the Lady Helper linked their lives and made a home in another state. Old Buck, now in charge of placing and repairing mining machinery over a large area, seemed to have gone beyond the reach of us all. The one item of information which came to us was that his wife, whose estrangement from him had seemed to be the immediate cause of his downfall, had gone to join him, and that the two were living happily together.

Then he returned to the neighborhood for a brief visit, and sought out a church worker whom he had occasionally seen at the Mission, begging that a message might be sent to his old friends, all far away now.

"Tell 'em I've got a little church among the miners," he said. "Tell 'em I try to do all I can for the Lord as I go along. Tell 'em I never forget 'em. Tell 'em—" with the old, thunderous roll—"tell 'em I owe to that little mission all the concentration an' all the co-operation of my life!"

Are There Many Children in Need?

MANY good, inexperienced people wonder whether there are so many children after all that are in need as seem to be represented by the various child saving agencies. They look a bit skeptical when the statement is made that in the United States there are at least 200,000 children every year who become public charges. This estimate is very conservative. Probably more than a quarter of a million children reach the point every year of dependence upon some one else than their parents for support. The Provident Association of St. Louis alone last year aided 5,774 children under fourteen years of age. The question as to whether these children would perish or survive; would be handicapped by disease or be strong and healthy; would be illiterate or be cultured; whether they would be stunted in their moral growth or develop into desirable citizens, was largely determined by the assistance given them through the people who sustain the Provident Association.

What is true in the city of St. Louis is true of every other great city in the country. One of the greatest fields of activity challenging the modern church of America to-day is that offered by the dependent children. These children are susceptible and responsive to Christian influence. If the Church will come to their rescue in their misery and wretchedness and throw around their lives a wholesome, Christian influence, the ranks of the Church will be recruited while the ranks of the criminal element will be reduced.

"IT COSTS something to be a Christian but it is more expensive to be a sinner."

It Is Samson's Riddle

IN HIS Philistine wanderings Samson slew a lion by the way and on a later return found the dried-up carcass of the beast inhabited by a colony of bees making their honey. Then he gave forth his riddle. "Out of the eater came forth meat, and out of the strong came forth sweetness."

And now again as we look at the burnt-over Europe there arises a towering figure out of the ashes with the vigor of youth in her blood, her face beautiful with the smile of mercy and a hundredfold of new strength in her hand. We call her the Red Cross of Peace.

Strange, isn't it, to ask the question, What agencies of this war have survived the war? And then study the answer. Not imperialism, it is "sunk without a trace." Not greater armies, they are even now being reduced. Grand ships of war are to be deliberately sunk. Not submarines, "the last argument of kings," for the allies have decided that argument shall never be used again. No, nor vast new empires, for the world is to be given back to its peoples. Not even "diplomacy" in the old sense, for in the future the cards are to be laid on the table.

But there is one agency of the great war which has been through all the carnage, has grown with the magnitude of the conflict, beloved of every soldier, which now emerges at the full height of its power, having resolved not to lay down its commission, but to redouble and renew it as it steps from the limited fields of war to the larger and more arduous field of the whole world. The return of our victorious army is not more glorious. Every boy in khaki will "hand it" to the Red Cross. Here is an agency that has come through the whole conflict without a gun (but defying them), has conquered the army, conquered pain and hunger and thirst, conquered disease, conquered hate "not only," but now as it carries its work into the fields of peace will prove one of the best international conciliators the American nation has at its disposal.

And this strong young agency as it comes home amongst us with its multiplied activities will stir in every artery of our being. From slum to Sunday school, from tenement to tornado we will feel its urge and deed for better things. The Church will have the tutelage of this grown daughter and say with mother tongue, "Has she who was so helpless and so sweet grown wise enough to be my guide and teacher, and will her presence awe me when we meet?" Without doubt this efficient organization will find entrance into many avenues of the Church's rightful work, such as community welfare work and out-nursing. Indeed we may prepare ourselves to see times and occasions when these Red Cross activities may look more like the Church than the Church herself. At times it may jostle us, at times it may annoy by disturbing traditions or unprogressive habits or personal predilection. If it should run ahead of us it will first stir up irritation, then emulation and thirdly (let us hope) it will beget the resolve that the Church can afford neither to pout nor follow when the procession is headed right, but at any cost must lead and guide. This she will do if she can arise and renew herself as the world (at the Church's teaching) is now arising and renewing.

So all hail to the Red Cross as she puts on her beautiful garments of peace and kneels to the suffering world. Let the Church acknowledge this wonder-child and rejoice in her and use her and go on before her, never for a moment losing sight of the fact that the mother is far, far greater than her daughter, yet not incapable of being taught by her. This Red Cross is the finest contribution the Church has made to the war, save only the divine ideals that men followed. And these contributions are the only things that have survived the war. It happens that they are also the supreme things of mankind.

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

FRED KLINE.

The Daily Vacation Bible School

By BESSIE PEHOTSKY

NEVER before has the Christian Church had a chance to touch the lives of so many people in such a simple way as that given by the Daily Vacation Bible School. This is a school that meets every morning of the week except Saturday and Sunday between the hours of 9:30 and 11:30, for five weeks beginning July 1. The service is divided into two one-hour sessions. It is a vacation school, therefore we bring into it as much of the vacation spirit as possible without destroying the discipline. It is a Bible school, therefore we place the emphasis on the Bible. It is a school, therefore we aim to teach as well as amuse and interest the children.

Here are some of the reasons why we should organize and maintain the Daily Vacation School:

1. It uses during the summer months the idle church buildings.

2. It gives our high school and college students who otherwise would be idle a chance to use their training and develop into strong Christian workers.

3. By several different churches in a community combining their forces it helps to bring them more closely together and take another step toward the union of Christ's followers.

4. It solves the problem of what we are to do with the boys and girls during the long summer months of vacation.

5. By taking in every child in the community regardless of religion, race, or color, between the ages of three and fourteen, it brings us into contact with more families than we could reach in any other way.

Attendance

Since it is a daily school, we try to encourage regular attendance, however as it is a vacation school, we can not be rigid in enforcing it. We find that a large per cent come regularly. Various methods have been used to encourage regular attendance among those who are apt to be indifferent, such as automobile rides, picnics, etc. A careful enrollment of each child should be taken the first day he enters.

Each session is divided into two one-hour periods. The first is devoted to a general program, the second to hand work.

The First Period

All the children remain standing until after the first song. The vacation element is introduced into this period by the

telling of stories, singing of songs, dramatization of stories and habit talks, special music, readings, and talks by interested outsiders.

A part of each program should be used for Bible study. A systematic study is best. Some of the points to be emphasized are: The division of the Bible; the books of the Bible; the Ten Commandments; Twenty-third Psalm, First Psalm, One Hundredth Psalm; the sayings of Christ; Beatitudes; Christ's Invitations; New Testament Commandments, etc.

At least thirty verses and the divisions of the Bible should be memorized. However, such things can be determined by the one in charge.

The children enjoy pantomiming the stories that are told. A Bible story and Life story should be told each day. A Life story is one that deals with some phase of life and contains a lesson. Habit talks should be given from time to time emphasizing the use of "Thank You," "Please," "Good Table Manners," "Clean Hands and Faces," "Doffing the Cap," "Clean Language," etc. Often there are interested people who will help out on this program—neighborhood doctors, visiting nurses, library story tellers, experienced readers, singers, musicians, etc. Great variety may be used here. Songs for children should be always chosen, both religious and recreational. The pupils should memorize the words; this quickens the memory and helps preserve the hymn books.

have an assistant. The boys should have a large room by themselves in which to work.

It is best for the teacher to decide upon the best course to follow in each class, the younger boys doing the simpler things. Direction for making articles can be found in many hand craft books. Often the teacher can make up her own patterns. Much of the work throughout the school is left to the originality of the teacher.

Photograph from Methodist Board of Home Missions
Hammock Making Class in Daily Vacation Bible School

The Second Period

The second period is devoted to handwork. Thoroughness and good habits of work should be emphasized. For this work the children are divided into classes.

The Kindergarten

The kindergarten is nearly always the largest department of the Daily Vacation Bible School. A competent teacher should be chosen and, if possible, she should have an assistant. If the little folks are interested they come from year to year and we have an enduring influence over them. Regular kindergarten work is done. Stories are told, games are played, songs are memorized; crayon drawing, chain making, wool weaving, etc., are done. The children enjoy making a huge American flag out of the red, white and blue chains. Quite often young high school girls make very good teachers in this department.

The Girls' Work

If possible the girls carry on two distinct lines of work, sewing and cooking. Each line needs a competent teacher in charge. All of the girls sew; only those from the fifth grade on are permitted to cook.

The Boys' Work

It is not necessary to have a man to teach the boys, a lady who can interest them can do the work. The teacher should

Cost of Work

The teachers' salary is the largest item in the cost of the school. The materials cost very little and should be bought at wholesale. The children pay no tuition but the cost of the material they use. The church would do well to incorporate the cost of the school in the yearly budget.

Teachers

To carry on successfully a Daily Vacation Bible School of 100 pupils in which sewing, cooking, kindergarten, and boys' work is done, four regular teachers are needed. As many assistants as possible should be secured. If so many teachers can not be afforded, volunteer teachers may be secured.

Final Program and Exhibition

On the last night of the term a program should be given to which the parents and friends are invited. The work done during the six weeks is exhibited, both mind culture and hand work. The platform should be decorated with this hand-made work and with flowers.

After the program the audience is asked to look at the work before it is given to the pupils.

When the last child is gone, everything that is left should be placed in big wooden boxes, provided with padlocks to keep until next year.

The Bible School Department of the American Christian Missionary Society will furnish further information about the Daily Vacation Bible School upon request.

The Child As a Teacher

By E. S. MUCKLEY

IT IS fascinating but sometimes embarrassing to be taught by a child. The child always brings us back to fundamentals. We are warped into taking distorted views of life when we get away from the child. We see things out of proportion. It is a failing of grownups to stress the unimportant things when the child is left out of the perspective of life. Then it takes a little child to lead us back to first things.

The child is the main corrective for what is wrong in our social order. The healthy strata of society, the strata that will save the world and correct whatever is wrong in the present social order, is the one in whose homes babies are popular. The I. W. W.'s would have more influence if more of them were husbands and fathers.

The child is a great teacher of theology. It takes a child to show up heretics. False theology has little show in the presence of a child. Years ago brother George and I boarded a train in which we were compelled to ask the privilege of occupying one of two seats which a clerical looking gentleman had thrown together for his own use. As the signs of his profession were sticking out all over him we naturally engaged him in church talk. Soon the clergyman was led to declare his belief in infant damnation. Of course no argument of ours succeeded in stilling the voice of his conviction that the infant is brim full of original sin and will be lost if it dies without the rite of baptism. So the subject was dropped.

A Darling of the Juliette Fowler Home

PRESENTLY George got up and went to the front of the car and secured the loan of a six-months-old baby. Our clerical friend was as innocent as the baby itself of George's purpose. He grew as enthusiastic over the little beauty as his clerical dignity would permit. At the psychological moment, after a few minutes of joy in the presence of one of God's sweetest flowers, and after unanimous and unstinted praise of its innocent beauty, George said: "And just to think that if this little sinner should die without baptism it would go straight to hell!" A sickly smile crept over the face of the preacher, followed instantly by the blush of defeat. A heavy silence brooded over that section of the car, broken only by the cooing of the baby. That fellow's theology broke down in the presence of that baby. His heart rebelled against his head. A baby had taught him.

The child is the savior of the Church. As the Church responds to the child's silent appeal of utter helplessness, and becomes like the child in love and trust and teachableness and humility and brotherliness and democracy, it saves itself. And it can save itself in no other way. The Church has not yet learned what Jesus meant when he took a child and, setting it down in the midst of his self-seeking and querulous disciples, said: "Except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven." A child must teach us.

For centuries the Church failed in the spirit and practice of service. Doctrinal controversies, political intrigues and mercenary ambitions so engrossed the attention of the Church that she almost entirely forgot her real mission—service. If service ceases to be the dominant note of the Church she ceases to be Christian, and united.

The feature of the Christian religion that differentiates it from all other religions is not the fact that its founder was the divine son of God, but the fact that it is a giving, serving religion. In fact, Christ could not have instituted any other kind of religion. The biography of Christ for all practical purposes is comprehended in Peter's description of Him in Acts 10:38—"Who went about doing good." In this the Church has not always followed the Teacher, because it has forgotten the child. Here the child has begun to lead the Church back, and the appeal of the child's spiritual needs is being heard and answered through the Sunday school.

But what about the temporal needs of the orphaned class of our children? Christ had a way of answering temporal needs along with, and sometimes before, the spiritual. Has not Protestantism been a little slow here? Orphanages, old people's homes and hospitals are the specialties of the Roman Catholic church. It is here she has her grip on her people. It is in this that she largely silences criticism and defies her opponents.

AFTER more than a hundred years our own people have established only fourteen accredited institutions, including the Widows' and Orphans' Home at Louisville, which is the special charge of the Kentucky brotherhood; thirteen under the auspices of the National Benevolent Association.

On the foreign field we are doing what the Roman Catholics do in every field. We care for the orphan, the widow and the sick as a specialty.

If, along with specializing on the scriptural basis for Christian unity we had also specialized on practicing James' definition of pure religion, the only definition, by the way, of religion in all the Bible, we would have been a few millions ahead of our present numerical record. But for more than three-quarters of a century we forgot the widow and the orphan. Their cry fell upon deaf ears. And after the first home was

established at St. Louis, for years the heartthrobs of Mrs. Younkin beat passionately and apparently ineffectually against a solid wall of indifference erected by our preachers and churches. Her tears went unheeded except in rare cases. The National Benevolent Association was denied a place on the program of our national conventions largely because we thought there were already too many appeals for money. All this because we thought our specialty was something else.

But the babies left upon the doorsteps of our churches are beginning to lead us into a larger spirit of philanthrophy. Our churches are waking up. Our preachers and Sunday school superintendents are coming to the rescue of the helpless in increasing numbers and with increasing offerings. We are really beginning to feel a bit mortified that our benevolent work is on so small a scale.

Only two hospitals!

A million and a quarter Disciples of Christ are caring for only 500 children in six orphanages, each 2,500 of us caring for one child!

We have only five homes for the aged caring for 105 old people, each 12,500 of us caring for one old person!

The "Dead Line" In The Ministry

MUCH has been said about the "Dead Line" in the ministry. A great deal of it has been true, and the reasons for it unwarranted on the part of the Church. Some congregations judge a preacher largely by his physical activity in the community and the pulpit. Others see the rare value of his experience and mature judgment as he grows older. These gain the benefit of years of accumulation, both of wisdom in administration, and grace and devotion in spiritual character and preaching. His service with the church is measured through a long term of years.

Again, we believe that the "Dead Line" has been made too much of a "bugaboo." Men who change fields of labor too often have little opportunity to really cultivate any one group of people, and at the same time to grow themselves. Moreover, if a man continually thinks of a "Dead Line," before he realizes it, he is preparing himself for retirement. Lack of preparation, real consecration and true grit may contribute to such a state of mind. This line, beyond which some think preachers should be sent into exile, is often placed at a point where many men find their greatest usefulness in the church, together with their greatest joy in the work.

Those soldiers of the cross, who are recognized for their heroic labors by their brethren, and now in the days when their force is spent—worn out for the kingdom—are given a modest competency through the Board of Ministerial Relief—are living examples of a long-deferred "Dead Line." It is common, indeed, to find those whose lives have counted for the most in the ministry after forty and often fifty years of splendid service, still active in the latest sixties, on through the seventies, and now and then some tall warrior lays not down his sword and armor until well into the eighties. The "Dead Line" never worried them. Having had faith in the gospel they had faith in their brethren that they would not be allowed to suffer when their work was done. Their faith is justified by the measure of care and comfort they receive through this servant of the churches, though often the support is so meager that it falls far short of measuring up to the demands, not to speak of the generous acknowledgment the Church ought to make of her just debt to these, who have given their all for her sake and gloried in so doing.

F. E. SMITH, Secretary.

Co-operation in Religious Education

THE discovery of the community is one of the most recent developments in the field of religious education. With this discovery has come as never before the realization of the fundamental importance for co-operation on the part of all the forces within the community if the needs are to be met. To supply a trained leadership alone demands a hearty co-operation of highly specialized sort. The task is ordinarily too large for any one church to accomplish alone.

The ends to be sought in a community program of religious education have been briefly summarized as follows:

"1. The stimulation of the home to its full duty as the primary agency of religious education and the provision of adequate literature to enable the home to meet this task.

"2. The strengthening of the Sunday schools of North America in ideals, leadership, methods and equipment.

"3. The organization wherever desired of week day schools of religion, including vacation Bible schools.

"4. The promotion wherever desired of community training schools for the training of Christian leaders and workers for the local Sunday schools and religious day schools of the community.

"5. The promotion in the Christian colleges of America, wherever desired, of courses, or departments, of religious education for the purpose of interesting the student body in and training it for voluntary religious leadership and service in their home communities and elsewhere."

March 3, 4 in the city of Buffalo committees of reference and counsel for the International Sunday School Association and the Sunday School Council reached a complete and harmonious agreement on the whole matter of community organization and effort for religious education. Every vote taken on both days, after there had been allowed ample time for explanation and a thorough understanding, was a unanimous vote. The conclusions follow:

"1. We recognize the right of the local community to control its own co-operative efforts.

"2. We recognize the duty of each denomination, through its properly constituted Sunday school authorities, to direct its own Sunday school work.

"3. We also recognize that there are problems in religious education that can best be solved by co-operative effort.

"4. We believe that the local churches should be recognized as the center of any scheme or plan of community religious education and that the Community Board of Religious Education should be elected from and by the church membership of the community."

In the discussion of these principles and the matters growing out of them there was also reached unanimous decision to reorganize at once these two organizations in such a way as to prevent a future occurrence of the recent unhappy differences, and with the adoption of the suggestions there agreed upon by the Executive Committee of the International Association and the Sunday School Council in special meetings soon to be called for that purpose, there will result such a complete co-ordination of these two good agencies as to make them one for all intents and purposes.

Indeed Marion Lawrance in the closing meeting of the Buffalo conference was moved to present the following resolutions, which were unanimously adopted by standing vote and prayer.

"1. We give thanks to God for his manifest presence and leading during all the deliberations of this meeting.

"2. We desire to express to our constituencies that the de-

cisions reached make it clear to us that such co-operation is not only possible, but imperative for the best interests of the cause to which we have devoted our lives.

"3. We urge that the necessary action be taken by the co-operating organizations consummating the reorganized International Sunday School Association and Sunday School Council, and that all our constituent units take early action of endorsement."

It would seem that from such manifest leading of the spirit in the unanimity with which all action was taken, there should result in the near future a mighty impetus to the cause of religious education. The tasks ahead are too great for any agency or organization to attempt alone. Indeed, it is not yet certain that all working together will be sufficient to enable a democratic people to realize their spiritual ideals. It can be done only through the continued leading of the Spirit of God.

ROBERT M. HOPKINS.

World Prohibition Next

WORLD Prohibition is now the watchword of the Temperance forces of America. This is the logical expression of a great movement both because we appreciate the blessings of Prohibition and because the world through the war has been made a vast neighborhood. National isolation is ended. International interests overlap. The welfare of one nation is now the welfare of all. The world, therefore, must become one school, one social community, one human solidarity, one Christianized family dwelling together in mutual respect, confidence and peace. We can not avoid our relations and obligations to other peoples if we would, and surely we are in constant danger of the effects of after the war immigration if they come to our land. If they have already given us one-tenth of our population, so changing radically our social ideals, a further influx from Europe means our laws favoring temperance and sobriety may be really jeopardized. Merely as a means of making our prohibition law effective we must see to it that our future immigrant populations are free from blood stain through long use of alcoholic liquors. This means that the gospel of temperance must be preached to all the world. The temperance missionary must accompany the church missionary. As it is now the work of missions is retarded and made incalculably more difficult because of the degrading influence of liquor in mission lands. The people of Africa and China and South America must be rescued from this bondage before they can enjoy to the fullest degree the blessings of the Gospel.

Under these conditions one can not feel altogether patient with England. Surely a people so great will not long postpone a movement so radical and effective as we have experienced at home. Into this field, also, temperance leaders must go to help them solve this question and to enter into the fruits of so great a social regeneration.

In brief, we now know that drink is a world question just as war is a world question. Like the gospel, world prohibition is a world necessity, and its realization is a present and immediate opportunity along with world democracy, world peace and world evangelization. To this task it behooves the Disciples of Christ to bring their best resources of treasure and men.

L. E. SELLERS.

Senator Kenyon of Iowa, when the National Prohibition Amendment was ratified, said: "This marks the successful ending of the greatest moral battle waged in this country since the abolition of slavery. It has been a battle without compromise, as there can be no compromise between right and wrong. It is remarkable that this result could have been brought about so speedily. The power of the saloon is ended in the United States. As it passes to its grave it can go with the knowledge that it has been responsible for more misery and crime; more destruction of homes and debasement of character; more poverty, sorrow and tears than any other agency the world has ever known. No one will weep over its demise. The United States will be a better and more prosperous nation; its citizenship will be happier and more contented."

"As prohibition can not be satisfactory in America so long as any state is wet, so prohibition can not be regarded as organic and adequate in the world while any nation remains wet. America with prohibition in her own constitution is but on the threshold of her great mission for which she has been marked from the foundations of the world."—*Richmond P. Hobson.*

Dr. Irving Fisher, professor of economics at Yale University, recently stated that he was willing to stake his reputation as an economist that with prohibition the United States could add at least 10 per cent to the annual income of the nation.

It will take a generation to eradicate all the evil effects of the American saloon. So far-reaching was its influence that it touched all parts of the body politic. Hence the closing of the saloon will not at once reveal all the blessings of prohibition. It is not possible to pass a law or inaugurate a movement that will destroy all these evils in the twinkling of an eye. As the years pass the beneficent effects of temperance will be increasingly manifest. The next generation will wonder what sort of people we were to tolerate such a monstrous institution as the saloon. Meantime we must make such blessings doubly sure by a strict enforcement of the law and a long and careful process of education of the young in church and school in which both the evils of drink and the blessings of temperance are taught.

General Leonard Wood, speaking to a joint session of the Kansas legislature: "You gave me a dry country in which to train your men. That eliminated 80 to 85 per cent of the evil conditions and diseases at one stroke. Alcoholic dissipation gives the army and navy most of their trouble. We had none here, and your men took their training, lived up to their ideals, and were ready to make the supreme sacrifice. They were taught never to take that uniform where they could not take the women and children of their families and to come back as clean and strong as they started away. That was the ideal put into the hearts and souls of your men. And they lived that life."

The Government of Mexico is determined not to relax its effort to limit the sale of pulque and tlachique. The Chamber of Deputies has approved the decree of June 27, 1917, which increased the internal revenue taxes on these intoxicating beverages from 25 to 50 per cent.

The sun shines not upon a more splendid object, viewed in all its bearings, influences, and results in time and eternity, than upon an accomplished and whole-hearted and soul-devoted missionary of the Lord Jesus Christ, laboring to reconcile man—fallen, ruined and wretched man—to his Heavenly Father, through the sacrifice and mediation of his only-begotten and dearly-beloved Son. When viewed in all its bearings and results, is not the Christian missionary the climax of all callings, of all honors, of all glories, of all beatitudes vouchsafed to mortal man?—*Alexander Campbell.*

Rajah the First, of Central Provinces

By BERT WILSON

IT IS said of George Washington that he was "first in war, first in peace, and first in the hearts of his countrymen." That's enough firsts to take a blue ribbon.

Pin a blue ribbon here and now on G. L. Wharton, the Atmik Rajah of Central Provinces, for he took more firsts than George Washington.

Like George, Wharton first distinguished himself in connection with a cherry tree. It was on this wise. He was in college. He was also in love. It was June. It was midnight. Fair Romeo, one of a male quartet, stood under sweet Juliet's (Emma Richardson's) window, at "Bethpage." No, not in Palestine—in the hill country of West Virginia. The man in the moon looked down approvingly upon the scene.

As they started in on the second verse, a fifth voice broke in upon the midnight melody. It was the voice of a frightened and angry turkey gobbler. In the top of a large cherry tree he perched and gobbled, nothing more. Since "Music hath charms to soothe the savage breast," after three songs the irate gobbler was soothed, subdued and silenced. The quartet was soon seated in the parlor eating large, lucious cherries picked from that selfsame tree. No historian is needed to tell . . . "ever afterwards."

The reader, however, should not overlook the quality of character which caused Wharton to prevail against the midnight and the gobbler. It was that quality which won for him at least a dozen firsts and the title "Rajah."

G. L. Wharton

He said to the railroad conductor a little later, "Put me off at Buffalo." In Buffalo, the street car conductor put him off at a church on Richmond Avenue, a church which has since become famous throughout the whole world for its good works. As he preached on the urgency of the Great Commission, there grew up in his own soul a gradual conviction that he ought to practice what he preached. The result was that his first convert to volunteer for "service overseas" was himself. He was not only his own first convert, but he was also the first man who volunteered to "Go" in a great religious communion of a million people. His church was the first to release its minister to minister to "the heathen in their blindness," who "bow down to wood and stone."

You ask, "When was this?" In 1882.

"And the beginnings of that religious movement of which he was a part?" In 1809.

"You mean to say that movement had been started seventy-three years, had a million members, and had not sent out a single missionary?"

Yes, it took that movement seventy-three years to develop a man who was able to discover that the implications of the Great Commission included two hemispheres. When he discovered that he faced honestly its imperative obligation. The decision was inevitable. He had to go.

When it was noised abroad that he was to go, Zion awoke! Numerous protests were made by influential friends. His work was succeeding splendidly. Why should *he* go? The work at home needed him! One friend wrote: "You are too useful a man to be spared for that work." Wharton replied: "I have yet to learn that the qualification of a foreign missionary is that he is not useful at home." (Certain young ministers should read the above short paragraph three times.)

In November, 1882, Wharton and wife, with a group of four young women, first set foot "on India's coral strand," the first of a host that should follow after. A little later he was striding up and down the Central Provinces in the very heart of that populous land. Note that he was striding. He never just walked. He strode. He had a long stride, an easy, swinging gait, adapted especially to India.

After several months of spying out the land, he located at Harda, a town of about 20,000 people. The nearest physician was sixty-eight miles away; the nearest missionary was distant one hundred miles. In a small house, near the railroad, in an undesirable part of the city, he and his good wife established their home, the first missionary home of the Disciples of Christ on heathen soil.

The work began. It began where it left off in America—with the preaching of the gospel. At first through an interpreter, but even with that handicap, Wharton must preach. Imagine this scene: A bazaar—the open market-place of the city. Hundreds of people going from shop to shop. The sacred cows mingling with the people and having the right of way. The "holy" men edging their way through the crowds. The heathen temples forming the background. The impudent, irritating monkeys scrambling from roof to roof. The old clock tower in the center of the open bazaar. On the steps of this tower, himself towering above the crowd, stands Wharton, an open Bible in his hand, reading the New Testament and explaining its meaning. The audience numbers one hundred, now twenty-five, now three hundred, now two hundred. For more than an hour Hindus and Mohammedans of all ages and conditions, shaven and unshorn, rich and poor, caste and no caste, listen to the stranger and the strange new doctrine.

Why did he preach to such a curious crowd? Because that's

Home of the Whartons in Harda

the only way he could get an audience. He had no church. Had there been one the people would not have entered it. So he went where the people were. Having preached, he distributed copies of the Gospels, the "first distribution and reading of the Scriptures ever made to these people in their own tongue."

After two years of strenuous preaching, a native Mohammedan stood up before a small group on the veranda of the mission bungalow and renounced the false prophet and accepted the true. At the same hour Wharton baptized him in the placid waters of a nearby stream. This was in 1885, January first. He was the first convert won by the first male missionary our people ever sent out.

Score another first in 1885. It was not far from midnight. The doctor had placed a precious bundle in Wharton's arms. It contained a "wee small wiggly thing," and he was "doomed for a certain term to walk the night." It was a girl. When the youngster was silenced, he awakened to the fact that he had again distinguished himself—he was the father of the first missionary child among us born on pagan soil.

Hospital at Harda

Chalk up also a third first that same year. A boys' school was organized. It was our first among all the nations of the earth. A small rented native house was used as the school building. Along with other subjects, the Bible was taught. Because of this the older boys organized a strike. The next day the school was vacant. The second, third and fourth days no one came. Did Wharton give up and announce that the Bible would not be taught? He did not. He was a stayer. After a week of watchful waiting the boys came back and the school work went on as usual. Soon a number of such schools were organized in different parts of the city.

Wharton was also a Sunday school pioneer. He established our first Sunday school in India. This was in Harda. Then he started a second—in Harda. Then a third—in Harda. A fourth, fifth, sixth, seventh, eighth and ninth—in Harda. Every branch boys' school had a Sunday school. Every branch girls' school had a Sunday school. If he couldn't rent a room in a house for a Sunday school, he rented the veranda. On one occasion he rented a large veranda for 32 cents a month. This entitled the mission to the use of the veranda from seven to nine o'clock once each week.

Several such schools were held under large trees. And, strangest of all, one was held in the shade of a Mohammedan mosque. They could keep him out of the building, but there was no law against using the shade.

How did they get seats? Every square foot of floor space is a seat in India. The total attendance at these Sunday schools would sometimes reach a thousand or more. (Editors of the "Front Rank" and the "Lookout" please take notice.)

From the beginning Wharton had in mind the development of a Bible college or school for the training of a native ministry. Without this he knew the gospel program in India could not succeed. Hence he became the founder of our first Bible college on the other side. It was a simple beginning, but it was a good beginning. It had the three main requisites of any good Bible college—a good and inspiring teacher, earnest, eager pupils, and an open Bible. This was at Harda. There was no building. Later on he raised money for a building, and the school was moved to Jubbulpore, where it was carried on in a more systematic way.

But that first Bible college was a wonder. It was Garfield who said that all that was needed for a college was Mark Hopkins on one end of a log and a student on the other. Wharton's school

could qualify here with the exception of the log. The school of the prophets was his example; likewise the method of the Great Teacher, teaching the twelve as He trekked up and down the hills of Palestine. While the chief location of the school was in Harda, it was also located temporarily in a hundred other places. It was not a school on wheels, but a school on feet. After the work was well started for each term the school would go on a tour among the four hundred villages around Harda. A tent would be pitched, where the morning classes in the Old and New Testaments were taught. Then a prayer meeting was held. They were then divided into two or three groups and went out to preach in the villages round about. They would walk from five to ten miles a day and hold a number of services. After several weeks they would return to Harda for a time, and then go out into new and unreached villages with the gospel message.

Girls' School at Harda

The work was hard, but the results were most gratifying. The students developed a passion for preaching, inspired by the untiring enthusiasm of their teacher. They also learned how to preach, for he was a clear thinker and had the art of delivering his message in a direct and forceful way. They knew their Bibles well. Wharton was a man of the Open Book. He knew by experience that the gospel was the power of God. This was indelibly stamped on the minds and hearts of his students. They also learned how to pray. Some college professors teach their students how to preach; not many teach them how to pray.

The best remembered and most honored class was a class of ten. Five of these stayed clear through and finished the course. Of these five, three are still living. And of the forty or fifty native preachers and evangelists now at work, these three are by far the strongest men of the whole group. These long tours among the villages gave him a wide acquaintance. People learned to know him, which meant to respect and love him. They discovered no selfishness in his life. And one day a high honor was conferred upon him. A man called him Rajah. Rajah means King, or better, Prince. Then another man called him Atmik Rajah—Spiritual Prince. Little children loved the Rajah. He would sometimes play tag with them. The poor found in him a friend in need. He would go to their homes and inquire about the sick, and more than once he kept vigil at the bedside of a native Christian through the "still watches of the night." No wonder that even yet they r e m e m b e r him for his intense human sympathy and the genuine gentleness and constant unselfishness of his daily life.

In 1896-7 gaunt famine stalked across the hungry, stricken land of India. He took out of a million family larders the provisions for the last scanty meal. He snatched from the hands of little, hungry children their last bite of unpalatable bread. The Rajah was made a member of the Famine Relief Commission for the Central Provinces. Cables were sent to all parts of the world appealing for help. And the world answered. Day and night for months the Rajah worked unceasingly at the task. Thousands of dollars and tens of thousands of bushels of grain were distributed under his direction as he fought back famine and hunger and death. To provide food for the starving, for awhile he ate only one meal a day. Then to satisfy the urgent demands of his friends he ate two meals a day. A great host of people owed their lives to the untiring energy and unceasing toil of the Rajah. Much of the work had to be done through native helpers, and because of their absolute trust in him and his devotion to the cause, they did not betray his confidence. None of the supplies was stolen or misdirected.

The Leper Settlement at Harda

It is with more than ordinary pleasure that I now write the paragraphs which follow. The Rajah believed in tithing. He not only believed in it, but he practiced it for twenty-five years. He not only practiced it, but he made an earnest effort to get others to do so. He believed that the surest way to cure stinginess in a Christian or in a church was to adopt a regulative principle of giving. The tithe made a good starting point for this. At a Christian Endeavor convention in India he made a burning address on the subject and appealed to his fellow missionaries to make the decision then and there to begin the practice of tithing. The grandson of the great William Carey wrote of him: "I shall never forget his earnest appeal to us to try the tithing of our substance for just one year." The appeal so electrified the convention that the Rajah soon began to receive invitations to attend other conferences and conventions and speak upon the tithe. He traveled in all parts of India, preaching this neglected gospel of giving. Not only did he preach it, but he wrote a tract entitled, "The Christian Use of the Tithe System." His tract was translated into thirty different languages and circulated wherever the missionaries were at work.

HE WROTE of a new Christian Endeavor Society: "I have been helping the Endeavorers to organize their work properly. We have a Tenth Legion with twenty-five who tithe to start with. They have rented a room and are paying for it out of their tithe, and conducting a Sunday school class in it." What? Did he really ask those poor native Christians to tithe? Yes, and they did it. Listen: Any Christian anywhere on earth can tithe *if he really wants to.* One of his fellow missionaries told me the other day that the Rajah's influence along this line is felt to this day in India—that hundreds of missionaries and thousands of native Christians are still rejoicing that they learned the joy of giving from this earnest apostle of the tithing system. He not only preached this gospel to the heathen people in a far-away land, but he also preached it to the heathen people in the churches of America. When he was home on furlough he published his tract and circulated it by the tens of thousands. A man told me recently that he started to tithe after hearing the Rajah's appeal, and had practiced it faithfully ever since. Rajah, let thy mantle and spirit fall on a thousand negligent ministers who fail to proclaim to their congregations the whole counsel of God!

Grave of Wharton in Calcutta

As a public speaker on foreign missions the Rajah ranked among the first. He spoke with all his heart and mind and soul and strength. He appealed to the consciences of his hearers. He informed their minds; he stirred their hearts. His address had the imperative in it. It had unction and urgency and immediacy. Millions were dying every year without the gospel; men were perishing; India and every other Christless land was sounding out the Macedonian cry. Give or *we* perish and *they* perish. This impelling and compelling obligation he laid upon his audiences.

Many a congregation today has a missionary conscience as a result of his masterful appeals. He visited Australia, the first to raise his voice among our churches in the southern continent for a great advance movement in foreign missions. An Australian wrote of him: "It was he who first kindled the flame which is growing into so great a fire of enthusiasm for the salvation of the perishing world."

SPEAKING in an Indiana church one Sunday night to a great audience, the Rajah made an appeal to the young men and women to consecrate their lives to the unfinished task in India. There was a period of silence when he sat down. Then the minister arose and said: "Some one should volunteer tonight. As we sing let some one come forward and signifiy his willingness to become a foreign missionary." As the choir sang the first verse a young woman walked courageously down the aisle. The minister recognized her as his own daughter. He motioned to the choir to stop singing.

With his voice choking with emotion he said: "Daughter, go back to your seat; I didn't mean you. I can't let you go. Let somebody else go!" (Fathers and mothers, tarry here a moment. Meditate and pray.)

But she went. She's there now, having spent twenty-four years in the service. Her name is Josepha Franklin. Her sister Stella is also there, and has been at work twenty-two years. Strange paradox of life! Benjamin Franklin, one of the great pioneer preachers of the restoration movement, was their grandfather. He preached and argued against the organized missionary work of the church. But his granddaughters are not following in his footsteps. There are at least a dozen missionaries in India today who were influenced to go by the life and appeal of the Atmik Rajah.

Somebody has said that "influence is the effluence of affluence."

Well, that's the kind of influence that emanated from the Rajah. Equipped with his big map, the first great missionary map among us, and his box of curios, and his zeal for work, he visited nearly every state of the Union, speaking in the churches, in the colleges, at conferences and conventions. He believed that before India could be evangelized the Church at home must be evangelized. And this he did, as the poet said of Livingstone, "right mightily." Twenty-five years ago he spoke at Owensboro, Kentucky. At a recent Sunday morning service, the question was asked, "How many people here remember of hearing G. L. Wharton?" About a dozen people raised their hands. Not many speakers are remembered more than a year. They remember Wharton after a quarter of a century! I once heard the Rajah speak. I was just a lad entering college. I knew but little about foreign missions. I remember to have been interested in the announced subject of his address, "The Greatest Thing in the World." I sat near the front of the large auditorium. His great map of India, nine by twelve, hung at the rear of the platform. When the Rajah rose to speak I was impressed by his stately appearance. He was slender and tall and straight. There was a seriousness in his demeanor which I had not seen in public speakers before. When he started to speak I discovered

that his subject meant the evangelization of the world. I do not remember anything that he said. But the impression is as vivid as if it had been but yesterday. As he got well into his subject he seemed to grow taller. He populated that great map with millions of people, waiting—waiting. Why *should* they wait? Why *must* they wait? As he talked that map of India seemed to grow. It seemed to include China, and then Africa, and I remember that the black and brown and yellow faces seemed to be peering out and over and around that map. Everyone of them had a hungry look in his eye. It seemed that these millions had appointed the Rajah to voice their need and they were there to witness that he did it, and to testify against us at the judgment if we did not answer. As he made his closing appeal, his long right arm outstretched, it seemed to me that he just reached up his long fingers and grasped the Unseen hand to hold him steady in that closing moment. There was just one impression when he sat down. Something *had* to be done. It had to be done *at once*. It had to be done by *that audience*.

The Rajah was not a great theologian. He was not primarily a great organizer. But he was a great missionary. He was a great inspirer of men. He kindled a spark in men's souls which impelled them on to their highest endeavor. His faith and trust in the native leaders inspired them to depths of devotion which was far beyond their supposed capabilities.

What is there today to show for his life? Look at Harda. When he arrived, nothing. Now there is a staff of ten missionaries, six native evangelists and three important outstations. There is a good church supporting its own pastor with its own gifts. Twenty-nine of its members are giving full time as evangelists, Bible women, teachers and nurses. There is a hospital where nearly 20,000 treatments are given each year. There are four primary schools, a middle school and a first-class high school, the total attendance being about six hundred. And there are other great stations and many missionaries with a multitudinous work being carried on. To be sure, all the credit is not due the Rajah, but he was the original pioneer pathfinder who blazed the trail and led the way. He thus made a place for himself in Central Provinces in the hearts of thousands of the common people.

* * * * *

When he returned to India for the last time Mrs. Wharton tarried in America to keep the children in school. He was given a royal welcome by both the missionaries and the natives. His unbounded optimism was hoping against hope that he might be able to do as much work as when he was young. But the toil of twenty-five wonderful years in India had taken its toll from his vitality. Thinking that he might gain strength, he turned his careworn face "unto the hills."

* * * * *

When no help came he traveled down across the burning plains of India to a hospital in Calcutta. There the brave-hearted, far-sighted, lonely pioneer held his "rendezvous with death." As he was slipping away into the Valley those who sat by trying to push back the Shadow, heard him faintly singing the first verse of the "Glory Song."

* * * * *

There were just a very few of his friends to follow what was mortal of the Rajah to the Calcutta cemetery (1906). There he sleeps. A plain, white marble slab marks his resting place. But the candle which he lighted is still burning. And it will ever burn, with those of other high-hearted heroes of modern missions, until it has become a great searchlight, illuminating the midnight darkness of the dying paganism of India.

Christian Leadership for Women of the Orient

By MRS. ALICE SHEPLEE McWILLIAMS

JUST as the nations of Europe are facing a period of reconstruction which demands Christian leadership, so the women of the Orient are standing at the threshold of a new day of transition and development which calls for Christian leadership. With old ideals, customs and sanctions removed, these women face a freer and larger life, but a life fraught with many dangers and multiplied opportunities.

The old Oriental attitude of not caring to have their daughters remain long in school has been supplanted by the idea expressed by an Egyptian bey, "Our country can never be great until our women are properly taught." Until very recently the great mass of Oriental men had no thought that woman's condition should be different; if such an idea was presented, they opposed it. But there is a different attitude today. Many of the most influential men of India are championing the cause of women. Soldiers are returning from the front with new ideas concerning educated childhood and womanhood. Some men are even willing to tolerate the education and remarriage of Hindu widows. Many leading men in Turkey are advocating and providing education of western type for their daughters. Just a few years ago a society was organized in Turkey by husbands, brothers and fathers to promote public opinion against wearing the veil. Throughout the Orient newspapers and books are keeping before the public the subject of new life for women. Many men are demanding educated wives. Since 1914 the Chinese government has been sending ten girls to the United States every two years to take a five-year course of study, under the Boxer Indemnity Fund, and will continue to send them until the number reaches fifty.

Until recent times the majority of the women themselves, long accustomed to bondage and repression, have made no effort to secure the more abundant life. But through contact with missionaries and travelers, books and magazines, and because of their admittance to fields of industry outside the home, they are now eager for the joys and privileges of western women. "The Society for the Defense of Women's Rights" is working for a new day for Turkish women. In India women are lifting up their voices in public, through organized societies, for better educational, social and moral conditions. The aims of a suffrage society in China include the abolishment of foot binding, the prohibition of concubinage and child marriage and the education of women. During the revolution Chinese women worked on Red Cross equipment, organized benefit performances and made house-to-house visits to collect funds, even contributing their jewels to the republican cause. In the recent war women in India exhibited their passion for service through the Red Cross and other channels.

With the Orient awake to new possibilities and longing for the realization of new hopes, the most serious handicap to the progress of woman's education is no longer indifference

and antagonism, nor even early marriage, but it is the scarcity of properly equipped women teachers.

The women of the Orient are athirst for leaders capable of guiding them on their way to intellectual and spiritual heights, but where are the leaders to be found? Although the men can aid materially by their interest, sympathy, and right ideals, they can not assume this leadership. Nor is the leadership for women of an entirely different heritage. There is no one like the Oriental woman herself to make the women of her land understand the way to the unhampered life for which they are groping. This leadership must come from among the educated women of their own people and, if it is to be the highest leadership, from the Christian educated women through the united effort of East and West.

Although the Orient must supply the leaders, the Occident must for the present provide the training for leadership. The Orient has made remarkable strides in educating its women, but in many places only a beginning has been made, and the adequate number of trained leaders is still far in the future. Furthermore, the government and private schools can not be expected to produce a Christian leadership; only in Christian education can the awakened mind of the Oriental woman find the guidance it needs in these days of "far-stretching, dazzlingly bright, new horizons."

WE who have sent the schools and ideals which have played a large part in flinging wide the doors to woman's emancipation, who have given the kindergarten and the high school which have helped to shape the developing character, must furnish leaders in these bewildering days of transition. We must continue to furnish schools of the best kind; but we must go farther, we must offer these graduates of high schools the opportunity for advanced training, we must give them colleges and professional schools where they may prepare in the best and most complete way to meet the tasks and problems of the hour as wise, steady, clear-visioned Christian educators.

The union colleges for women already established in India and China are the right kind, and it is hoped that they may be but the forerunners of numerous others like them as the Orient recognizes her need of college-trained women.

In 1913, the women of five American communions—Baptist, Christian, Presbyterian, Methodist North and South—pledged themselves to support a college for women in the great Yangtse valley, to be located in China's old capital and educational center, Nanking. The first home of Ginling College, a spacious official residence built by the Li Hung Chang family, with its "tiers of rooms, sunny courtyards, picturesque pool and beautiful rose arbor," is excellent for a small college, but it will soon have to be replaced with a permanent and more ample college home if the college continues to double its attendance every two years, as it has since its founding. Every girl in the school belongs to the Young Women's Christian Association. A Sunday school for little "raggedys" of the neighborhood is in their charge, and a day school is conducted every afternoon and financed by them. The faculty of Ginling College are firm in the belief that the thoroughly trained Chinese woman can do more in China than any foreigner in all lines of work and that the ultimate success of the Christian movement in China depends upon the Christian leadership of women.

Although it is not a simple matter for Boards already overburdened with financial needs of existing institutions to establish these higher schools for women, it is the value of the work already done which makes such colleges imperative. Although large amounts of money and the most experienced and efficient teachers are necessary to meet the new demand, we must provide both if we are to have colleges which will command support and respect. If we stop now, the girls whom we have brought this far will pass into the hands of irreligious governments for their further educational direction. Only as we go on, providing and maintaining institutions of high grade and strong Christian influence, can we hold that which we have already gained for Christ's kingdom. We must also provide training schools along special lines—teacher-training, medical, and nurses' training schools, and schools for training in religious work. Never were there greater opportunities for telling the good news to women of the Orient as there are today. Homes are open to women who can tell the story, and women are coming out from the home to attend lectures, to hold meetings and form organizations, and to join Christian women in social service. There is no need for the Christian woman to seek a way of approach to the woman who works beside her in Red Cross chapter or social service league. It is only natural she should tell of the One whose spirit inspires such work. Bible women in ever increasing numbers and with a thorough training are needed to adapt the message to the understanding of the many types of hearers among the newly awakened women of the East.

Whether materialism and selfishness or the forces of Christ are to dominate the preparation of leaders for the Orient's future womanhood is largely within our hands. Although we can not take the place of leadership, we can do the greater task of helping to determine the character of that leadership.

What Is the Chinese for "Perfectly Splendid?" Evidently that Is the Sort of Time These Ginling College Girls Are Having

Wanderland—Wonderland

The Golden Rule of the Forest

By ALICE FERRIN HENSEY

ONE DAY an army of Driver Ants was maching through the forest, not far from the river bank. As is often the case when an army of these insects is on the march, there were some stragglers and loiterers, who became separated from the others. The one whose adventures we want to tell had wandered off till he was quite by himself, just by the river bank.

The sun was high; there was no breeze stirring; the water looked cool and tempting, and the Driver was warm and tired and thirsty. Picking his way along among the bits of sticks and clods, he finally came to a steep place on the bank, where the water below was cool and deep. Balancing himself carefully on a clod, he leaned eagerly forward and began to drink, but he had no more than a sip when he lost his balance and fell into the stream. He made frantic efforts to get back onto the clod, but every time rolled back into the water. The last time he fell back with such a splash that the waves took the poor Driver up and bore him farther and farther away from the shore. He tried to swim, but could make no headway against the current and kept floating away—away. It was terrible! The poor little fellow began to think his last moment had come.

But his rescuer was at hand. Perched on a long, overhanging limb above the very spot where the Driver was still feebly struggling, was a Parrot.

On hearing the cries of the unfortunate Driver, the Parrot commenced to look around to see the cause. He looked and he looked and he looked, turning his pretty head this way and that. Finally, peering intently down into the water, he espied the now almost exhausted Driver.

"O, the poor helpless little fellow," said the big bird to himself, "I wish I could save him."

Then a happy thought struck him, and he plucked a leaf from the limb on which he was perched and, leaning over, dropped it right down where the Driver seemed to be going under for the last time.

"Here, friend," cried the bird, "climb up on this leaf and you are saved. Now just stand quietly on the leaf till it floats down stream. Pretty soon it will be washed ashore by the current and you can land easily enough."

The grateful Driver lost no time in getting aboard the lifeboat so kindly provided for his rescue.

"Eoto, ndoi! Eoto, ndoi!" he cried, which is the Lunkundo way of saying, "Thank you, friend."

Next day the Driver was going along a forest path, thinking of his fortunate escape from drowning, when suddenly into the path, just ahead of him, stepped a man with a gun.

"Wonder what he is after?" the Driver asked himself.

The Hunter walked noiselessly along, peering sharply about him. The Driver's curiosity was increased by the man's actions, and he decided to follow him. So he kept close at his heels, stopping when the Hunter stopped, going on when he went on. In a few minutes the man stopped, looking fixedly into the top of a certain tree not far away.

"He must see something up there," said the Driver to himself. "I wonder what it can be?" and he also commenced to search the leafly tree-top with keen eyes. Suddenly—could it be possible? Yes, it surely was—he saw, way up on the highest branch, the Parrot—asleep! His friend and deliverer of the day before.

"O, what can I do?" said the Driver, in distress at seeing his friend's peril. "I mustn't let him be shot."

Slowly the Hunter raised his gun, deliberately aiming at the Parrot.

Like a flash, an inspiration came to the Driver, and running up the Hunter's bare leg, he buried his nippers in the flesh. Any one who has been bitten by a Driver does not need to have the Hunter's feelings described.

"Ai! Ai! Ai!" he yelled, lowering his gun and grabbing his leg with both hands. His yells awakened the Parrot, who, seeing the gun, realized that he was the target at which it had been aimed. As soon as the Parrot spread his wings for flight the Driver let go his hold on the Hunter's leg and dropping into the grass, hurried away.

"Eoto, ndoi! Eoto, ndoi!" shouted the Parrot, looking down on his little friend. Then spreading his grey wings and tail with their scarlet trimming feathers, he flew off over the treetops to safety.

The Bankundo people are very fond of this story, which means to them what, "Do unto others as you would that they should do unto you," means to you.

So we call this the Golden Rule of the Forest.

The Call of New Canada—Vast Territo

Opportunity in Vancouver

(Panorama Above)

Vancouver is the city of the big boom, of single tax fame, of banks galore and then some more, of sky scrapers and tourists, fresh and salt-water harbors, coastwise and trans-Pacific steamers, mountains in front yard and beaches in back, trans-continental railway terminals, rain, fog and glorious sunshine, and "gang to the left as ye drive along."

The population is over 100,000. Greater Vancouver, which includes a half dozen municipalities, has nearly 200,000 people.

Vancouver, the principal city of British Columbia is in the southwest corner of the Province, lying between Burrard Inlet (an arm of the sea 21 miles long) on the north and the Fraser river on the south.

British Columbia extends north from the International boundary line 700 miles and east from the Pacific 500 miles.

Hard hit by the reaction from the big boom and by the war the city is again coming into its own. Vancouver has more children in its public schools this year than ever before. By the way, it has nearly six million dollars invested in its public schools, besides a Normal school and the University of British Columbia. Thousands of soldiers are returning to the city. Many prairie people winter here. The hotels are crowded with tourists. And once more the people from the states are coming this way. Many Canadians and English prefer to make their homes here because the climate is mild. It is said to be much like that of England. British Columbia is the richest in natural resources of all the Canadian provinces. Private and provincial and Dominion capital is being freely expended in its development. Peace brings rejuvenescence and growth.

In all British Columbia we have but two churches and they are in Vancouver. They are three miles apart. One has a membership of 30 and the other of 60. The membership is scattered to the extreme parts of the greater city which covers an area of about thirteen by seventeen miles—twice the extent of Seattle, Washington.

Last night in calling on two families in West Vancouver I rode on the electric railway, the city ferry and a bus. The trip cost me 47 cents and took one hour and twenty minutes each way. Last week I called on an old lady. The fare was 35 cents and it took nearly an hour each way. The dreamers and speculators who laid off this town planned to build the New York of the Pacific coast. It is already fast becoming the Seattle of Canada and the dreams of its builders may some day be realized.

Our two churches are fairly well located from the local or community standpoint. Both have fairly good buildings built by the help of the Church Extension Board. Each one owes about $5,000 to the Board.

Since last August, by arrangement of the American Christian Missionary Society, the two churches are co-operating and the writer ministers to both, preaching at Central (Fir St.) Sunday morning and at First (Woodland Drive) Sunday evening. Woodland Drive also has its regular service Sunday morning, supply speakers occupying the pulpit. Both churches have Bible schools. There have been 9 added to the Woodland Drive church in my first six months here. A new furnace has been installed and new hymn books purchased. The Fir street church is striving to pay off an old floating debt amounting to $1,250. The Aid Society has reduced one note of $350 to about $25. Mr. John Balmer, of Saskatchewan, agrees to cancel a note of $300 if another note of $500 and interest is paid. We hope to get that out of the way by April 1 but it is a big job for less than twenty families.

Both churches have adopted the duplex envelope system for the raising of the mission and current expense budgets—beginning January 1.

A live Woman's Missionary Society is made up of members from both congregations. Through the efforts of this society nearly every family in the two churches is receiving WORLD CALL.

The work in Vancouver is assisted by the American Christian Missionary Society and the Ontario Co-operation. The American Christian Missionary Society has been a friend indeed because a friend in need.

Both churches were at one time flourishing, but at the beginning of the war there was a big exodus and the young men of the churches went to the front. The honor roll of our churches has

ry, Enormous Resources, Heroic People

14 names and 4 made the supreme sacrifice. Fifty-nine thousand Canadian soldiers died in the terrible conflict. And the population of Canada is less than ten million. Only those who have lived in Canada can appreciate the splendid spirit of its people and the heroic sacrifices they have made. They deserve the gratitude, the sympathy and the co-operation of their cousins over the line. A new day is dawning.

MARCELLUS R. ELY.

Progress in Saskatoon

(Panorama Below)

Saskatoon, Saskatchewan, is one of our newest missions. Three years ago William G. Kitchen entered this important Canadian city as the missionary of the American Christian Missionary Society under a five-year arrangement with the purpose of establishing our cause in that city. In this time a modest but neat and attractive building has been erected, and a church organized which grows steadily. The following letter from Mr. Kitchen indicates the development, the widening influence and the outlook for this prosperous mission:

"Our last Provincial Convention subscribed very generously to the annual budget in order to make possible the purchase of a parsonage for use of the missionary at Saskatoon. A total of $2,850 was subscribed and $2,160 has been paid. I have been on the lookout for a suitable house which might be had at a reasonable price and I was able to report at its recent meeting a discovery in this matter. We have the opportunity to secure a good house, two blocks from our church building, the value of which is $4,500 or more, for the sum of $3,500 cash, plus the agent's commission of $125. I was appointed a committee to see what could be done to secure the property. I succeeded in finding a good friend of the church who is buying the house at the cash price, $3,625, and who will then sell it to our Provincial Society for the same price, accepting $2,125 cash, and giving us five years to pay the balance. These negotiations are under way and I expect that in the course of the next 60 days we shall be permanently settled so far as our residence is concerned.

"The month of January has been by far the best month in the history of the church at Saskatoon. The attendance has been 25 per cent better than the best previous month. The interest is very good. There will be several baptisms in the report for February. We owe no man a cent except the Church Extension Board obligation, and in this we are now laying aside a little for the next payment. In giving for missions we are trying to 'make it unanimous.' Our growth in missionary giving since 1915, as exhibited in the Year Books, looks like this: $00; $16.45; $41.85; $91.58; $145.93. And this notwithstanding the fact that half our membership is non-resident.

"In a report some months ago I stated that it was our intention to begin a series of evangelistic meetings in November. We had practically completed arrangements for this meeting when an epidemic of influenza made it impossible. We then promised ourselves the meeting should be held in March. In Saskatoon, however, the first week in January is regularly observed as a week of prayer, and last year and this year we have had a series of union prayer meetings during this week. This year these prayer meetings were so much appreciated that a popular demand arose for a continuance of the union effort in a series of union evangelistic meetings. The ministers were advised to conduct the meetings themselves, rather than bring into the city, from outside, some professional evangelist. The outcome of the matter has been that a series of union evangelistic services were begun in the largest church in Saskatoon on Monday evening of this week. Although I am pastor of one of the youngest and smallest congregations in the city, I have been honored with a prominent part in this union work, showing how our little mission church is emerging from obscurity and misunderstanding. At the January meeting of the Saskatoon Ministerial Association it was my pleasure to deliver the monthly address. My subject was, 'The Weakness of Division in the Household of God.' This address was very kindly received, being rewarded with applause and a vote of thanks. It was then followed by a period of lively discussion. I mention this because, when you were here the last time, I had not then had an invitation to be present at any of the ministers' meetings."

Gleanings from Early Records of the American Christian Missionary Society

Witchita, Kansas, 1879

"An appropriation was made to assist in a mission at Wichita, Kansas. Early in the summer Brethren T. J. Shelton and J. H. Rosecrans began work in the city, and in a short time succeeded in organizing a congregation with forty-three members, and a Sunday school of fifty scholars.

"Fifty dollars was appropriated to Wichita. This small sum encouraged the brethren and sisters there to raise $350 more. Without our encouragement and small donation, nothing would probably have been done; with it, seven times fifty dollars were raised, and a church of over forty members organized."

Washington, D. C., 1881

"We have made a special effort to raise money to build a house of worship for the Disciples of Christ in the city of Washington, D. C., the capital of the nation. This was undertaken by your Board at the request of the church in Washington, as the following copy of the action of the church will testify: 'At a meeting of the Vermont Avenue Christian Church, held at the Riggs House, Washington, D. C., November 7, 1880, it was resolved unanimously that the plan and general direction of the work of raising funds for the building of a new church in Washington be left to the General Missionary Board, or to such committees as they may appoint.'

"Mr. Thomas W. Phillips of New Castle, Pennsylvania, was chosen to take charge generally of the enterprise, and Joseph Smith, Jr., of Cincinnati, treasurer of this Convention, was chosen treasurer of the fund that might be raised for the purpose.

"It will be interesting in this connection to know the mind of the late President Jas. A. Garfield, as to the character of the house that should be built. In a letter to Brother Power he writes:

" 'I note what you say in regard to a new church in Washington. I am glad to hear that the work is to be undertaken, and in answer to your inquiry, I beg leave to offer but one suggestion, and that is, that our brethren do not undertake to build too large a house. Let us keep within our means, and also avoid anything like ostentation, either in size or decoration. Let it be a neat, modest church, of undersize rather than oversize.' "

Topeka and Atchison, Kansas, 1883

"Topeka is the capital of Kansas, with a population of 20,000 and rapidly growing. The church there has more than held its own. They meet in a hall, but have begun to agitate the question of building or purchasing a church edifice. S. T. Dodd continued his labors there until the 1st of May. Brother W. H. Boles, of Indiana, was employed to fill the vacancy, and entered upon his labors about the middle of August, and is giving the fullest satisfaction. The church numbers about one hundred. They have a flourishing Sunday-school. The outlook for this mission is excellent, and rapidly approaching a self-sustaining condition.

"Atchison is one of the most thriving and rapidly growing of the cities of Kansas. The church here also meets in a hall, but has taken steps to secure a house of worship. Brother M. P. Hayden continued his services here until April, when he resigned to accept the work of State evangelist. W. S. Priest, of Illinois, was immediately employed, and has been laboring with general acceptance and approval. The church numbers about sixty-five. Increased aid should be given them during the ensuing year."

St. Paul, Minnesota, 1884

"L. Lane has been working faithfully and hopefully in St. Paul during the year. Twenty-three have been added to the church, which now has fifty members, and the Sunday school forty. Brother Lane has been assisted by your Board since November 1. We have increased our offer for the ensuing year. A church building is very greatly needed, an enterprise which has already taken shape."

Milwaukee, Wisconsin, 1884

"F. A. Niles began his services as State Evangelist November 10, and closed July 1. He visited nearly all the churches in the state, held several excellent meetings, added fifty-six to the churches, and secured pledges for regular preaching at three places, and assisted in locating pastors. He visited several new places, among them Milwaukee, where we have several brethren. He reported it expedient to undertake a mission there."

Pomona, California, 1886

"We have assisted the church in Pomona, Southern California, in supporting W. T. Tibbs. Brother Tibbs raised special funds for this mission in Kentucky. He also raised a considerable sum to aid in building a house of worship. He has added nineteen to the congregation, greatly strengthening the church financially and spiritually."

Jacksonville, Florida, 1886

"T. H. Blenus has given his time to the church at Jacksonville. He reports thirty-one accessions. The church has purchased a lot, and has accumulated a considerable fund for building. We consider this a very important mission. Its progress is commendable. Outside aid is sought, and is needed to complete their house of worship."

Hastings, Nebraska, 1888

"W. T. Maupin began his labors at Hastings January 15, his support to be received from the church, and the State and General Board. He reports twenty-eight accessions, five by baptism. There are now sixty members on the roll, with a Sunday school of sixty-one. They meet in a hired hall. They have purchased a lot and feel that a house of worship is quite indispensable to rapid and permanent growth. Brother Maupin writes: 'We are gaining ground slowly. This is a difficult field, but if we can be sustained by the missionary boards, we will succeed in building up a church.' "

Houston, Texas, 1889

"J. C. Mason began labor May 1, at Houston, a city of forty thousand people. He writes: 'I found 30 members united and willing to work, but somewhat discouraged on account of repeated failures to keep up regular preaching. We now have 42, full of determination, and above the average for intelligence and liberality. Our audiences are increasing. At present we meet in a comfortable hall, centrally located. A suitable lot for building will cost $4,000. We have started a lot and building fund, which we hope will grow steadily until we shall own a house of worship. The brethren here are very grateful for the aid received from the Convention, and hope to be able to establish a church which will, in time, repay in kind the favor granted.' "

San Antonio, Texas, 1860

"J. A. Stevens, of San Antonio, writes: 'We began the work a year ago with 35 members; we now have 176. Of the 141 additions to the church during the year, we have baptized 62. Nearly all the rest have been discovered and reclaimed, persons who had formerly been members elsewhere, but who, coming to this border city, had been swallowed up by the secular tide.

" 'We began the work with a pledge from the little church of $500. We find, at the close of the year, the church has raised over $1,500 and has a surplus in the treasury.' "

Boise City, Idaho, 1893

"F. Walden began work in Boise City, Idaho, the middle of June. He reports the work in a fairly prosperous condition. Sixteen have been added to the church since he began there. The church is harmonious and the outlook encouraging. A series of special meetings will be held soon."

Kansas City, Kansas, 1893

"Our work at Kansas City, Kansas, has been greatly prospered since our National Home Missionary Board has been helping us. During that time there have been 298 additions to our membership; our Sunday school has enjoyed a growth of nearly two hundred per cent; our Woman's Missionary Society has grown from a membership of 16 to 91; our Young People's Society of Christian Endeavor from one society with 35 members, to three with a combined membership of over 300. Without the help of your Board we would have had nothing in Kansas City. The money has been a good investment, and we will soon more than repay, for ours is a thoroughly missionary church."

Forest Avenue, Buffalo, N. Y., 1896

"We are assisting the Forest Ave. Church, Buffalo, N. Y. Edgar W. Allen is the missionary pastor. This church was organized January 5, 1896, with 42 members. The membership is now 128. The Endeavor Society has more than doubled its numbers, and the Men's League to reach out and save men is worthy of mention for its splendid work."

Olympia, Washington, 1896

"J. S. McCallum, our missionary pastor at Olympia, says: 'The church work at Olympia is moving along hopefully. The purchase of the new church lot, the finest in the city,

and the reducing of the church debt, fill the membership with new inspiration. With the return of prosperous times the church will be able to stand and co-operate in every good work.'"

El Paso, Texas, 1897

"G. H. Morrison is the missionary pastor there. The church has a neat brick building, and is centrally located. El Paso is growing, and many brethren are moving there.. But for the debt on the building the church would be self-supporting. S. M. Martin began a meeting there September 18. The pastor writes: 'If it had not been for the help extended by the General Board we could not have remained in El Paso.'"

Phoenix, Arizona, 1899

"The Board has been helping L. O. Ferguson at Phoenix. He has been doing heroic work this year, including the building of a new meeting house. The cause takes on larger and more hopeful life with this accomplishment, The church will soon walk alone. The work done in Phoenix can be duplicated in many other places at little expense of mission funds."

Lincoln, Nebraska, 1899

"The church at Lincoln lost its building and divided. In the effort to save as much as possible, your Board assisted in maintaining T. J. Thompson as missionary pastor of the First Christian Church. He writes: 'After six months' labor here with the First Christian Church, I am led more and more to appreciate the value to the cause of the help from the American Christian Missionary Society, which has enabled us to gather together an earnest band of Christians who are certain to succeed. The first six months closed with a total of thirty-three accessions to our ranks. I am firmly convinced that the expenditure of $100 per year by the American Christian Missionary Society, for a period not exceeding two years more, will place us in a self-sustaining condition. Where could $100 be so profitably expended?'"

Huntington, W. Va., 1899

"Your Board is helping the church at Huntington. The church was about to be sold for debt, when the Extension Board came to their help on condition that the Acting Board assist in supporting the minister for a little while. A. E. Ziegler is the efficient minister, and the work is growing slowly but surely. He is faithful and true, and will doubtless soon place the church at Huntington on a safe footing."

Tampa, Florida, 1901

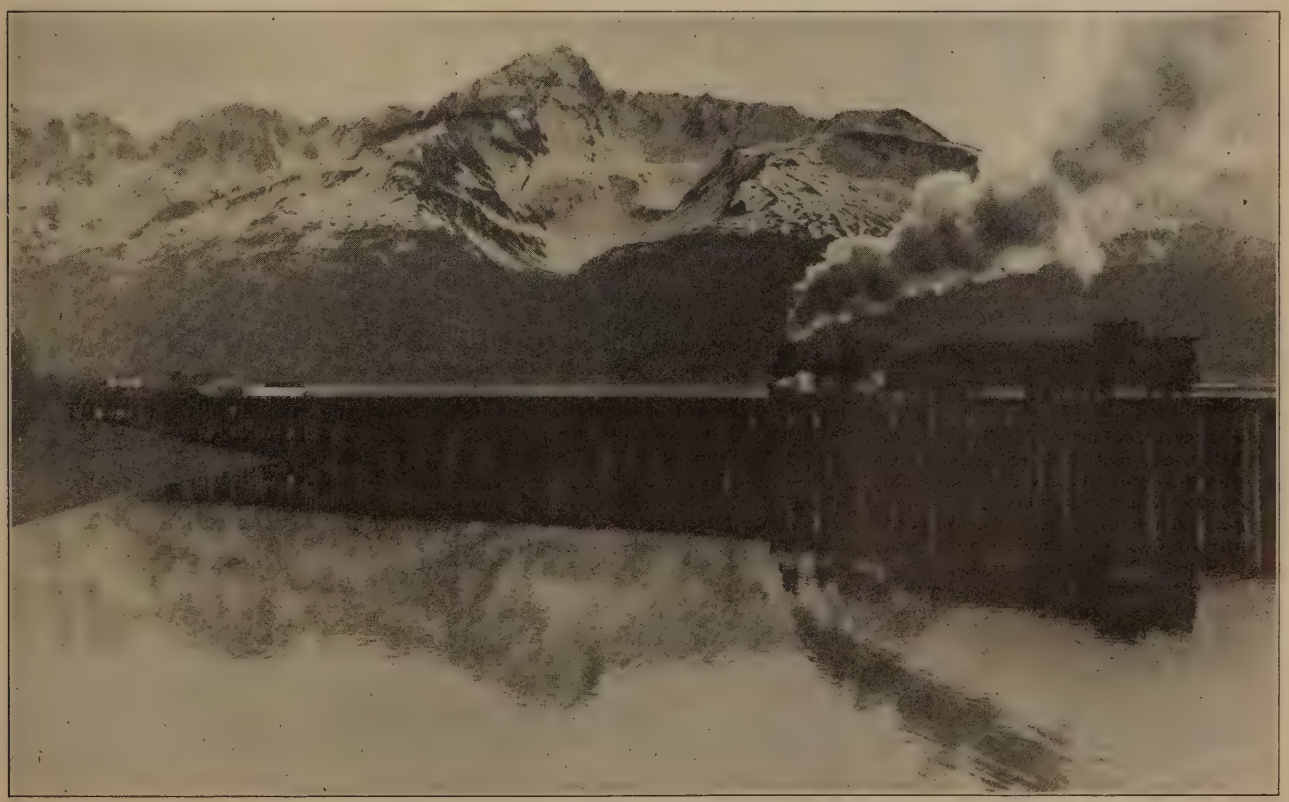
"The American Christian Missionary Society, co-operating with the Florida State Board, has begun the foundations of a church at Tampa. Tampa is a rapidly growing city of the second class, the most important city of Florida, and the gateway to Cuba, which opens her door and calls for the planting of the pure Gospel. In this important center of 50,000 people, there are only four white churches, and these are asking for more preachers sent to them. There are fifty or seventy-five members living there, who will support the work. S. D. Colyer is the missionary under the joint support of the two Boards."

Shreveport, La., 1901

"The month of September will end, by our request, the appropriation of the American Christian Missionary Society to the Shreveport work. This appropriation began in December, 1898, at a time when the pastor and the handful of members had reached the point of despair. This timely aid was life-saving in its effect on our little congregation. We soon purchased and paid for a corner lot in the center of the city. The membership grew, despite the heavy losses by removal, and instead of the little band as at the beginning, there is now an enrollment of 120; while the property, two-thirds paid for, is valued at $3,000. The church is strictly missionary, and gives to all of our missionary enterprises."

St. Louis, Missouri, 1901

"The American Christian Missionary Society is in co-operation with the St. Louis Board of Missions, in doing the work of city evangelization in St. Louis. The first city missionary was A. J. Marshall. He has been followed by O. A. Bartholomew. Work has been done in Ellendale, where L. B. Coggins is maintained as missionary pastor. The entire indebtedness on the building of this mission has been met. Work was also done in Carondelet, another part of the city, where M. L. Sornborger served for some time as pastor. Work was also done in the Fifth Church under the leadership of W. F. Hamann as pastor. A part of their indebtedness has been paid. The church has selected a new location. A special fund was received by the American Christian Missionary Society of $200 for the Second Church in St. Louis. This money was sent as directed to that church, and has aided them very materially in their work."



Sunshine and Snow; Ancient Treasure and Modern Enterprise
Dock of United States Railway at Seward, on Resurrection Bay, Southwest Alaska

Russian Christian Church, Chicago, Largest Protestant Russian Church in America, Mostly Baptized by Workers of the American Christian Missionary Society, C. Jaroshevich, Pastor

A New Opportunity in Chicago

THE Disciples are facing a new opportunity in Chicago. There are evidences that the city is to be re-made from the standpoint of Protestantism in the next decade or two. The whole matter of independent denominational propaganda has been reduced to an absurdity. Churches have been multiplied in new additions to the city until all of them have been limited in their possible development. The character of the communities has changed, in many cases very quickly and very radically. The people who formed the churches have moved away to newer sections of the city, and others, less able and less willing to lead in church activities, have moved into the homes thus vacated. The churches have been slow to attempt the evangelization of these incoming groups. It has been easier to move and the churches have moved with the ebbing tide of the prosperous people from the center of the city. They have fled from every difficult problem until many of them have lost their vitality and gone into decline.

The utter hopelessness of the case on the old basis has compelled religious leaders to revise their methods and a new alignment is proposed. About nine years ago there was organized in the city what is known as the Co-operative Council of City Missions, which seeks to prevent the overchurching of districts, and to insure a better distribution of church privileges. Six of the leading denominations, including the Disciples of Christ, are represented in this council and they have bound themselves together under rather rigid rules by which they seek to regulate the planting of new churches and the removal of old ones, so that they each may have a fair field for development without fear of encroachment upon their territory on the part of others. The plan is working admirably and the results are gratifying to all of the co-operating bodies. When any church desires to move it is encouraged to do so only when the field from which it moves is overchurched and the field into which it contemplates going is inadequately supplied with church privileges. New churches are established only after the fields they wish to occupy have been carefully surveyed and the need for a church is thus made apparent.

Under the leadership of the Chicago Church Federation, which is now springing into great prominence, the churches are co-operating in many other ways than that of comity. A program of service reaching out to every phase of the city's civic, social, industrial and religious life is being inaugurated. Thus the churches are learning to work together in evangelism, in religious education, in social reform, in ministries to the unfortunate and the delinquent, and in serving the foreigners. A new spirit and a new purpose is in evidence. The old passion to build up many churches regardless of community needs and largely to advance denominational interests has given place to a passion for bringing in the Kingdom.

Now it is this new spirit and program that affords the Disciples of Christ their new opportunity. It is not difficult for men who have qualities of leadership to quickly find their way into the religious life of the city and to make a place for themselves at the council table where matters of common interest are discussed. The church that provides such leadership is destined to wield a commanding influence in the city's life. The Disciples are now accorded a place out of all proportion to their numerical or financial strength. Prof. Herbert L. Willett is the president and the active administrative leader of the Chicago Church Federation Council, and is rallying to his support the outstanding men in the pulpits and pews of the Protestant churches of the city. Mr. E. J. Davis, an elder in the Englewood Church, is the recognized leader of the Anti-Saloon League forces in the city, and is held in high esteem by all who are working for the city's moral welfare. There are numerous others of commanding influence, whose counsel is sought in all forward-looking movements.

In connection with the need of leadership, there is the accompanying need of strong, influential churches. There is now and will continue to be opportunity for planting new churches in the newer residential districts of the city especially, but the greater need of the hour is not for more churches as much as for better, more commanding churches with large equipment and a force of trained workers who will be able to meet the difficult problems which arise in their several fields. Chicago, as is well known, is very largely foreign in its population. There are 182,281 foreign-born Germans, and 244,185 children of foreign-born German parents in the city, making a German population of 426,466, or the third largest German city in the world. There are 132,059 foreign-born Austrians, and 85,208 children of foreign-born Austrians, making an Austrian city of 217,267, or the second largest Austrian city in the world. There are 121,786 foreign-born Russians, and 58,417 children of foreign-born Russians, making a total Russian population of 180,203, or the third largest Russian city in the world. There are 87,215 foreign-born Scandinavians, and 64,479 children of foreign-born Scandinavians, making a Scandinavian city of 151,694, or the second Scandinavian city in the world. In all of these figures concerning the children of foreign-born parents, we are only considering those both of whose parents are foreign-born. There are estimated to be over 100,000 Negroes in the city, and they are said to be continually coming from the South in great numbers.

Any program which proposes to evangelize Chicago must include the evangelization, if

not the Americanization of all these groups, and this must be done through the local churches with such assistance, financial and otherwise, as may be rendered by general missionary agencies. It is necessary, therefore, to develop strong churches that will command the services of strong men, amply trained to meet these perplexing problems. There are a few individual churches in Chicago whose ministers are never left out when any big religious program is contemplated. Because of what they represent and because of what they are, they wield tremendous influence.

The Disciples have the beginnings of a dozen or more such churches, well distributed over the city. Some of them are older, but the greater number of them have been established within the last quarter of a century. None of them are rich and, though their members are liberal, they are struggling against great odds. With a few exceptions, they are inadequately housed. All of them need better equipment and more money than they are able to raise. Most of them need a corps of trained leaders who will frame up and carry out a program of religious and social activities that will grip their communities, and compel attention.

The Disciples cannot win in Chicago by leaving these fields and hunting easier places for the development of churches. We must hold our ground and develop our churches where we have beginnings. Some of them are down town situations presenting serious problems. Others are in residential sections where the opportunity is very inviting.

A new day for Protestantism is dawning in Chicago. A new alignment of the forces is taking place. There is evident a new attitude towards the foreigner and a new spirit of co-operation and fellowship is manifest on every hand. It is this new spirit, purpose and attitude that affords the Disciples their new opportunity in this great city, which is still a young city with all of the buoyancy and hopefulness of youth, though it is now, according to the National Geographical Magazine, the fourth largest city in the world. Its population has nearly doubled since the beginning of the present century, and there are continually flowing into its life people from every state in the Union, and from every city in the world.

Chicago Disciples are facing the new opportunity with real heroism. For the first time in their history, they have an office in the loop and for the past year have maintained an executive secretary who is giving all of his time to the development of the work. The churches are being called into closer fellowship; they are contributing liberally to the support of the work, and are finding satisfaction in the results that have thus far been achieved. The American Christian Missionary Society is sustaining a social and evangelistic work among the Russians who are responding to the ministry thus afforded. The equipment for this work is very poor and there is continually felt the urgency for a building or buildings in which to house these enterprises. The work of Miss Bertha Merrill has thus far been carried on in a rented store building that has afforded the least possible accommodations for the character of the work she is undertaking to do. The evangelistic work which was begun by Basil Keusseff, and is now being carried on by C. Jaroshevich suffers continually for the want of more commodious and adequate meeting places. In spite of these handicaps, however, the work is succeeding and the opportunity for its development becomes increasingly apparent. The way for the entrance of the Disciples of Christ into Chicago is open. No greater challenge has ever been presented to us. It is a challenge so definite that we are forbidden even to raise the question as to whether we shall meet it. We must and we will meet it.

PERRY J. RICE,
Executive Secretary, C. C. M. S.

Thornwood Park Church, Dennison, Ohio

Building in a Churchless Community

EIGHTEEN months ago Thornwood Park, Dennison, Ohio, was a churchless community; with a wide stretch of territory, with extensive railroad establishments, with a people ready and anxious to serve, yet withal a community without a church.

The Thornwood Park Church is the outgrowth of a mission Sunday school of the Uhrichsville congregation. Charles Darsie, now in Y. M. C. A. service overseas, and J. Allen Canby of Lima, Ohio, were the Uhrichsville pastors that encouraged the work. Sunday after Sunday Mr. Canby would come on foot, through mud, rain, snow, hail, it mattered not what kind of weather, to preach to a few Disciples who met in a little room over a store.

In 1914 the church was organized. At this time 84 persons withdrew from the Uhrichsville congregation and became charter members. Officers were elected as follows: A. F. Fisher, J. O. Burdette, elders; Frank Rainsberg, D. A. Davis, T. E. Leggett, deacons. All these men are still on the job but now the board has been enlarged to adequately care for our increasing congregation. Here was the nucleus of a congregation in a community of a thousand souls and more with no church building within a mile in which to worship. It took faith, it took prayer, it took work to go forward but forward they went. At first, work began on a $7,000 building, but the war came on, prices went up and the amount was increased until it totaled $13,000.

A corner lot, the most strategic corner of the Park district, was one of their possessions, a gift from the Uhrichsville church, so on this lot went up a building worthy of God and the community. July 15, 1917, was the day of dedication. I. J. Cahill, secretary of the Ohio Christian Missionary Society, was the dedicator. Pledges amounting to over $5,000 were received. A hundred members, with $8,000 indebtedness, immediately called a pastor, a Bethany graduate of 1917, Simon M. Davidian of Worcester, Massachusetts, who arrived the next Sunday after the dedication—July 22.

The Lord blessed us, the work progressed and at the first anniversary of the dedication, with Mr. Cahill again present, it was announced that all building fund debts were paid save a $5,000 mortgage held by the Dennison National Bank.

With our debt transferred to the Board of Church Extension and with the aid of the Ohio Missionary Society, the church received renewed encouragement, and we are doing an aggressive work for the kingdom.

In the past two years $10,000 has been raised for the building fund and current expenses. Our missionary average per capita increased from 26 cents to $1.70; more than $300 was given for missions within this past year. In eighteen months we have had sixty additions, forty-five by baptism, an increase of 62 per cent in membership. A new spirit of sociability and spirituality permeates this community. Our spirit of giving radiates far and wide; we attribute this spirit to the fact that one-fourth of our members tithe.

For this year the budget for current expenses amounts to $1,700. The aim for the building fund is $2,000. We shall oversubscribe our missionary budget by at least 25 per cent, enroll 50 tithers, and 40 additions to the church.

S. M. DAVIDIAN.

The Christian Unity League

CHRISTIANITY is distinctively the people's religion. The Church is the people's Church. Division is the people's problem, and Christian unity is the people's concern. Popular interest in this supreme cause is happily increasing rapidly. It is becoming every day more obvious that the people of the churches want unity. How can they be given a larger and more direct part in this matter. Many of us feel that this is the next question. A movement aiming at this very thing has just been launched under the name of the Christian Unity League. The purpose of the movement is to enlist in every community groups of men and women of different churches who will organize themselves in local leagues for study of the evils of division and for prayer for unity. It is proposed that such groups shall meet once a month, preferably the first Tuesday evening. The constitution of the league is as follows:

NAME

This organization shall be called Chapter Number——of the Christian Unity League.

OBJECT

The object of the Christian Unity League is to form groups of men and women to pray for the unity of the Church, to practice good will toward all other Christians and to be open-minded in the search for the paths to the unity of Christendom.

MEMBERSHIP

Any person of good Christian character who accepts Jesus Christ as Lord and Savior may be acceptable to membership. The members shall consist of four classes: Active, associate, subscribing and honorary.

Active members shall consist of those who attend the meetings regularly and take active part in the league's work.

Associate members shall consist of those who attend irregularly, but are no less interested.

Subscribing members shall consist of those who can not attend the meetings regularly, but who show an interest by subscribing a definite sum each year.

Honorary members shall consist of those who may not be regular attendants, but who can be called on to serve the league in leading meetings, distributing literature, etc.

PLAN

In any community where two or three people, men or women, are interested a chapter may be organized by signing the pledge and constitution. The pledge is as follows:

"Having committed my life to God, through His only begotten Son, Jesus Christ, our Lord and Savior, I promise Him to pray for the unity of His Church, in order that the world may believe that Jesus is the Christ; to cultivate a spiritual fellowship with and to practice good will toward all other Christians, as an expression of the unity that already exists; and to be open-minded in the appropriation of the experiences of the saints of all ages, in the search for the paths of truth, 'till we all attain unto the unity of the faith.'"

"As a member of the Christian Unity League I promise to speak of its work as I have opportunity."

It is to be preferred that all chapters shall be inter-church, but intra-church chapters may be allowed with the understanding that such a chapter will become inter-church as soon as practicable, thereby persons of different communions praying and studying together.

The light of the movement is in its pledge. Three great principles are involved. First, desire and prayer for the unity of Christ's Church is an obligation directly laid upon the Christian by reason of the fact that he is a Christian. The pledge therefore recognizes this obligation and puts it first, in the very preamble. Second, the unity which already exists needs more adequate expression. The second article of the pledge provides for this principle. Third, the paths of truth which are to lead to the unity of the whole Church—the Church of all lands and of all ages—are to be found not by the exclusive attention to any one kind of temperament, or type of religious experience, or school of thought, but by wider reference to the whole comprehensive range of Christian thought and by "open minded appropriation of the experience of the saints of all ages." The Christian Unity League addresses itself, therefore, to all Christians irrespective of church affiliations, hoping that the movement may afford a meeting ground where all together may hold common council and join in prayer and effort for the more perfect unity of the Church.

It is hoped that Chapters of the League will be organized in every community. The Association for the Promotion of Christian Unity will be glad to answer any inquiry and give any information concerning the league.

Christian Union Sunday

At the March meeting of the Ad Interim Committee on the Organic Union of the Evangelical Churches of the United States it was decided to recommend to the churches the observance of one Sunday each year as special Christian Unity Sunday. The day agreed upon is Pentecost Sunday, always the seventh Sunday after Easter. It is recommended that on this day sermons be preached on Christian unity, special prayers be made for the unity of the Church, and that the spirit of good will and Christian fellowship be promoted in every way possible. This day, this year the 8th of June, has been named among the Disciples of Christ as a day for special sermons, prayers, and offerings for the cause of Christian unity. It is earnestly hoped that all of our congregations will observe the day. All our ministers are urged to preach on this great theme and all our people are requested to make the day one of special prayer, at church and in the home. The Association for the Promotion of Christian Unity will be glad to furnish literature for use in the observance of the day. The great Pentecostal ideals have been fundamental with the Disciples of Christ from the beginning till now. "Peter's sermon;" "Acts 2:38;" "the apostles' doctrine;" "the breaking of bread;" and above all, the unity of that Pentecostal Church, "all with one accord in one place," have been keynote principles with us for a century. Let us make the day this year one of earnest prayer and liberal offering for the restoration of that lost unity. There should be at least one hundred congregations giving $100 each and one hundred individuals giving $100 this year.

H. C. ARMSTRONG, Secretary,
504 N. Fulton Ave., Baltimore, Md.

Three Typical Letters to 627 Lemcke Building

FROM A PIONEER PREACHER

I have been very loath to "retire." I have been serving the church here for seven years—for the last two years preaching only once on Sunday, and having left off several other churches, I have been living on one-half pay. No action has been taken by the church, and I think its members would be indulgent still longer, but I have come to the conclusion that I ought not to ask it of them. I am in my seventy-second year and am visibly failing. I have been preaching for over fifty-four years. I have nothing on which to retire, and am compelled to ask to be added to your list needing "relief."

Regretting the necessity of this application, yet feeling that after these long years of service the small stipend you can afford will not be a donation of "charity," but addition to my ever-small salary through those years.

Your Brother in Christ.

FROM A STATE SECRETARY

I am writing you in behalf of one of our veteran soldiers of the cross. He has preached for more than forty-nine years among us. No man has ever been truer to the gospel. His life has been one open book. He has walked with God. Now he is quite old; he is 79 years old. In a recent letter to me he says: "I would like to spend my days in dear old ———, where my heart is, but I fear that conditions are such as to make this impossible. The will of the Lord be done." Now I feel that, if this brother could be given aid from the Ministerial Relief Fund, it would enable him to come back to ———, spend his days here, and they can not be many. Such an act on the part of the Society would win it much praise all through this state. Now the brother I speak of would never ask for this. He is proud; he would starve before he would ask; at least, that is what I think. Years ago he preached on our prairies with scarcely any salary. When one of his children was born in a western sod-house, he stood over his wife with an umbrella to keep off the rain. He is one of God's noblemen.

If there is anything that your board can do for this man of God, let me know. We feel that we could make him comfortable here in ——— for his last days. Here his wife passed to her reward some years ago.

ACKNOWLEDGING HIS FIRST REMITTANCE

Yours of March 1 just came to hand and when I read it I was genuinely surprised; it was like a report of thunder out of a clear sky. I am sure your heavenly Father and my heavenly Father must have put it into your heart to do me this kind, Christian service. Words can never express the debt of gratitude I feel for this unsolicited boon. I pray that the good Lord will abundantly reward you. You have given the cup of water that shall in no wise lose its reward. I sincerely thank you for this kind act and for the many kind words you have at other times spoken, that have been a source of g. at encouragement to me. I have been asking God

to make it possible for me to spend my last days in dear old ———, and God has heard my prayer, and this is His answer. "The Lord is good to all that call upon Him." My wife went to heaven in December, working for others far beyond her strength, and I felt that in her departure, another link was forged binding me to Christ and "the home over there." Thank God for the Christian's hope and prospect. I am well, and hope it will be the will of God that I may serve Him yet for some years before I go home to the place of many mansions.

I am to leave ——— in two weeks and shall spend the summer in ———, and the next move will be to ———, where I hope to stay till my change cometh.

I again thank you a thousand times from a very full heart for your Christian thoughtfulness, and if I can be of any help in any way, anywhere, in extending Christ's kingdom, call upon me.

With much affection, I remain your brother in Christ's service.

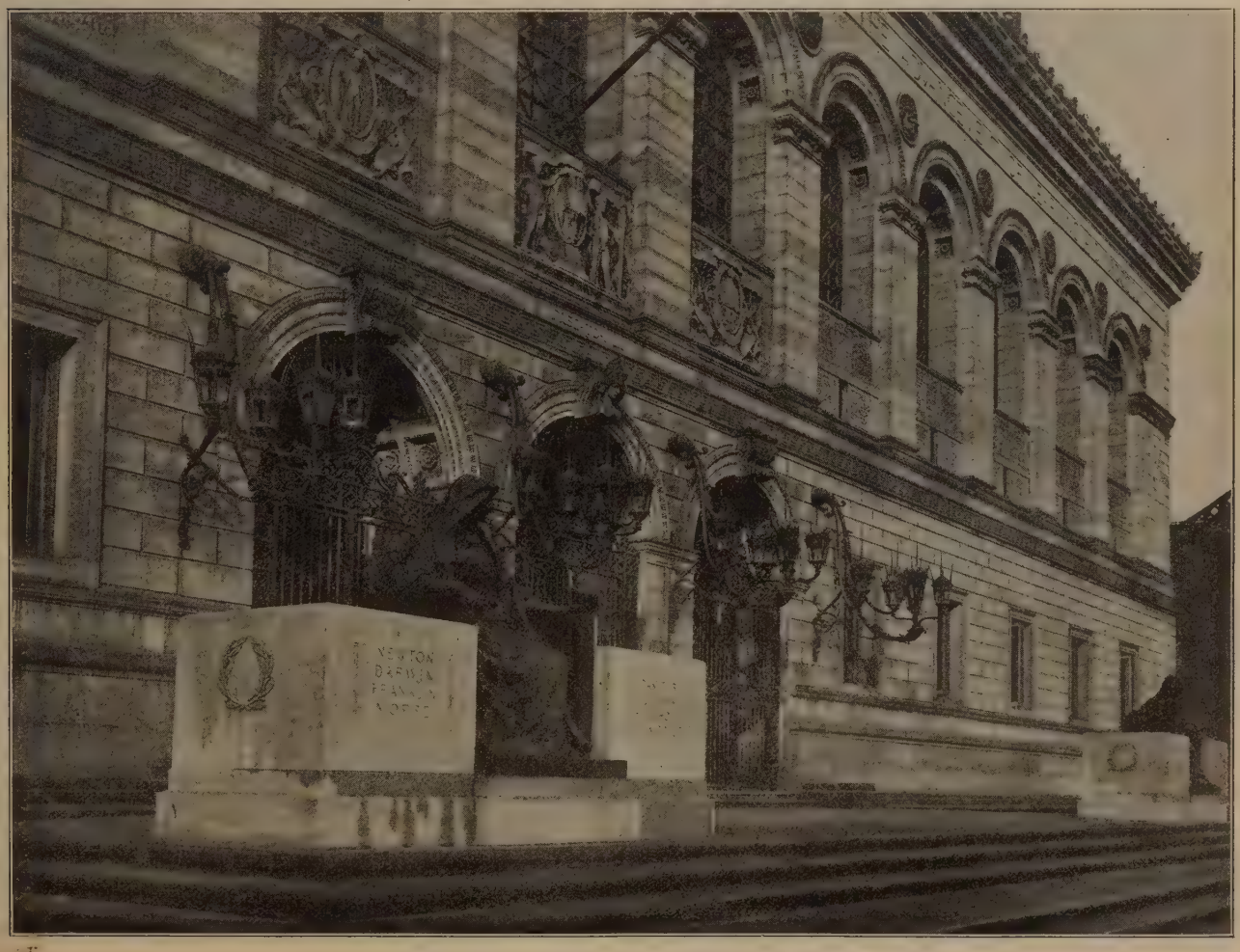
Of the Mid-Year Conference of Home Missions' Secretaries, H. H. Peters of Illinois writes:

"The more I study about our meeting at St. Louis the bigger it gets. I think it was one of the most significant meetings our people have held in recent years."

A Fresh Venture of Faith in the Hub City

THE going of Norman Brighton to the St. James Street church of Boston is no mere acceptance of a call to a local church. It is a missionary event worthy of note. He goes at the call of the American Society for five years and with the hope of rendering a life service there. Be it known that for thirty-five years the Disciples of Christ have been endeavoring to establish their plea in the heart of Boston. The prosperous years of more than a decade ago were followed by removals and decline until the Boston church was almost ready to give up the fight. Recently the congregation offered to deed its property to the American Christian Missionary Society if the Society would undertake in a newer and larger way the endeavor to make a church in the metropolis of New England. This proposal was accepted by the Board of Trustees of the American Society and an appropriation was provided sufficient to challenge the courage and devotion of a capable young man like Norman Brighton to undertake anew that herculean task.

Dr. J. H. Garrison was our first missionary in Boston. He began his labors there December 1, 1884. He purchased our first property in that city at a cost of $18,500. The American Society advanced the first two payments of $1,000 each. Our whole brotherhood was interested in the project. Timothy Coop, of England, sent $500 to apply on this purchase. That property was afterward sold and the church on St. James street purchased. For several years the American Society paid the salary of the pastors while the church applied its funds to paying off the debt upon the building. The Boston church probably reached its highest state of prosperity under the ministry of Mr. J. H. Mohorter in 1899, although it has seldom seen a year in which it was able entirely to carry its own burdens. However, from the beginning, our people have not lost interest in bearing our testimony in the Hub City of America. Several children of this "mother church" in Boston have sprung up in the suburbs and are now flourishing. It is the purpose of the American Society to sell the present St. James street property, at an advantageous time, to secure a new location in a field to be chosen by careful survey and there to uphold the hands of Norman Brighton until a self-supporting church can be built up. The Board feels sure the Disciples of Christ throughout America will follow with their prayers and their contributions this brave young missionary and his good wife as they give their best endeavors to this venture of faith in this city of the Pilgrim Fathers.



Boston Public Library, "Science" and "Art" by Bela L. Pratt

"Do We Dare to Undertake the Re-adjustment of

al Life to Bring It into Obedience to the Law of Love?"

The Church that Kept Up with a Community

THIRTY years ago a small group of influential Disciples of Christ living in the Broadway district of Cleveland saw in their growing community a religious need and opportunity. Good American people were steadily moving into the district and establishing homes, but both parents and children were without a religious center of easy access. And so they decided to establish a new church. The movement passed through the usual stages of a sincere and successful work, a beginning in a rented hall, the gift of a lot and the sacrificial building of the first little wooden chapel, then the stone-front church building, the joy of the enlarging membership and the pride of the community. In all of this struggle and victory the community was loved and led by two great men, John E. Pounds for eight years and J. H. Mohorter for four years.

Then something unexpected happened. A railroad stretched its steel girders across the center of the district and a new future for the community was definitely determined. Steel plants, foundries, and factories of all sorts made themselves rudely at home along this new industrial artery. This was in the days when European immigration was rapidly approaching its maximum force of a million a year. These strangers logically followed the factory whistle and the Broadway district soon became the centre of a large foreign settlement of Bohemian extraction. Strange forces, peculiar clothes and a foreign tongue were everywhere upon the streets.

But what of our prosperous and promising church? With the changing population came a change of pastor. A young man, F. D. Butchart, two years out of college, came upon the field, blissfully ignorant of the tremendousness of the problem but strong in youthful enthusiasm for its solution. His future must be made and he thought he saw in this complex field that future. A definite policy of the open door and neighborliness was established by the church with these strange strangers. Soon boys and girls from Bohemian homes were freely mingling in Bible school classes and in young people's clubs. Their home doors were opened and entered and the closer fellowship revealed the fact at first concealed that those pilgrims from Bohemia were a people of fine qualities and customs of life, and that under the influence of Americanism and the broader Christian spirit of the American church they were destined to become a people of power and leadership.

A few years of cultivation and the church was ready for the next step, involving a fuller acceptance of the responsibilities and opportunities of this increasing foreign community. The long look into the future indicated that the present location of the building now surrounded by factories would not adequately serve in years to come, that the equipment and scope of the work must be broadened to meet new conditions and needs and that support for the work, other than what could be immediately given by the local community, must be obtained. It must be either adaptation or abandonment, but why abandon even a difficult field to which we had been called? The church decided to keep up with the community and stay on the job. A group of broadminded and financially able Disciples from larger Cleveland became interested in the problem, and the counsel and help of the American Christian Missionary Society was readily obtained. A definite policy of procedure was outlined. The old building and location were sold; a new location central to the large Bohemian population was secured and a new and adequate building was erected, which in plans and appointments offered opportunity for needed social and community service. A happy combination was arranged so that the Cleveland Disciples' Union and the American Christian Missionary Society could co-operate with the local church in this larger community task. Not a single member of the church or Bible school deserted in the change of location.

A definite policy guided the work from the outset. All work has been carried on in the one language of the American nation. A broad social and community service has been maintained, care being exercised that the work should be known as a church and not merely a social settlement. The social spirit of Christianity has been dominant in all activities and the ultimate goal has been the building of Christian character and the enlistment of life in Christian service. The church has exercised a worthy leadership in all movements which would tend to produce a better community life.

The response of the community during these five years has justified the program. A

The Bohemians Are Home Owners

F. D. Butchart

Bible school enrolling five hundred annually has been maintained, with a Home Department of a hundred mothers, and a Cradle Roll Department of one hundred and fifty. Many young men and women have been brought up through the Bible school into personal Christian life and the service of the church.

An interesting point of contact with the youth of our community has been the Daily Vacation Bible School in which we have had an annual enrollment of over three hundred and fifty of ten different nationalities and eighty per cent of foreign born parentage. We are seeking to make our church a center to which all people, regardless of race, will feel free to come and from which helpful influence will radiate to every home.

We started even with a community, we have been keeping up, but there is no place of rest. F. D. Butchart.

Christian Endeavor Day for home missions falls on June 29 this year. It is none too early to begin preparations for the observance of this day. Programs are being prepared and will be sent free on application to the American Christian Missionary Society, Carew Building, Cincinnati, Ohio. Five thousand dollars from our Christian Endeavor Societies for home missions is our slogan. This amount can easily be raised if twenty-five societies give $50 each; fifty societies give $25 each; fifty societies give $15 each; 100 societies give $10 each and one hundred and fifty societies give $5 each.

The Call of the Southland

THE state of Louisiana presents a distinct challenge to the Disciples of Christ. No section of the charming South contains a larger area, with so many people living absolutely destitute of the gospel message, as it *should be* presented by the Disciples of Christ.

Our state is wonderfully rich in her natural resources. Great forests and fertile fields; deposits of natural wealth in the form of gas and oil, salt and sulphur; possibilities in cotton, corn and cane, rice, tobacco and truck farming that stagger the imagination! Lakes and bayous teeming with fish; Gulf and Sound nurturing the succulent oyster. And the mighty Mississippi draining with its tributaries, some of the richest land in all this wealthy nation of ours. More and more the eye of capital in the North and East is upon this state, and an era of commercial advertising is now on, which will doubtless result in thousands of people and millions in money brought to circulation in the cities and country districts of this commonwealth. There is no richer state in its potentialities in the Union. And in this great sphere of growing opportunity the Disciples of Christ are a small force with a puissant plea.

But it is being demonstrated that the message is being heard and heeded. The work of Evariste Hebert, in Southwest Louisiana, among the descendants of the French Acadians (immortalized in Longfellow's Evangeline) has resulted in the past three years, in possibly 1,000 baptisms, and in the distinct advance of these people, socially, economically and religiously. Had the work been done by any other religious people, it would have been used by that people to electrify an entire brotherhood. We have paid very little attention to it. These people need community service and education along missionary lines, as a glance at the Year Book for 1918 will show. The Christian Woman's Board of Missions is giving at present much needed assistance.

Louisiana leads all Dixie in her per capita offerings for missions, as was demonstrated in our "Men and Millions Conference" at Atlanta, Georgia. Under the leadership of Mr. I. E. Adams, our state evangelist, great advance has been made along financial lines in the past year. He has also visited town after town where scattered disciples live; held meetings, located ministers, supplied pulpits, and assisted in many patriotic functions. He testifies that the state is ripe for the message we have been commissioned to give.

The first organization of any record known to me in New Orleans was on the 21st of December, 1845. From 1845 to the present time, the history of the "Restoration Movement" in this city, if not clothed with allegory and veiled in symbols is yet, so far as records may be concerned, sufficiently elusive to be alluring to one who might have time to apply the principles of historic criticism to local church history.

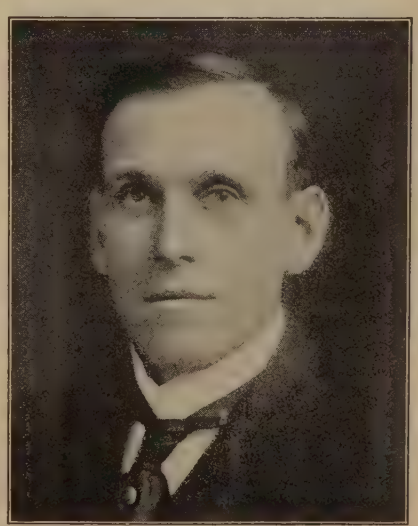
By the first of October, 1850, the little band had grown to 60 members. A few years later a brick church at the corner of Melpomene and Camp streets was bought for $10,500. Some years later this was demolished and a frame building erected, now occupied by the Adventists, the congregation building a new structure on the corner of Seventh and Camp streets, farther away from Canal street.

In 1904, 23 members of the First Church, desiring to inaugurate a new work in the uptown district, and with the hearty concurrence of the mother church, secured a rough building called the "Tabernacle," which was in reality a "shack," on the corner of Peters avenue and Coliseum street, and began work, with John A. Stevens evangelist. One year later, with the assistance of the Board of Church Extension, and subsidized by the American Christian Missionary Society, the building on Soniat avenue was secured and Marcellus R. Ely called as pastor. This was his first pastorate, I believe, and he is delightfully remembered here. He was followed by Aydelotte, Taylor, and Macey. Within this period, the old First Church became nonprogressive, leaving the little band on Soniat avenue alone in its co-operative missionary endeavor.

For a decade the work was carried on and developed in this new church home. Thoroughly missionary in spirit, the congregation contributed to our various missionary and benevolent causes liberally. The most notable achievement, aside from the direct ministry of the Gospel, during those years, was the entertainment of the International Missionary Convention of the Disciples of Christ in 1908. At that time plans were under way for the erection of a new building in some more advantageous location, still farther uptown. After much discussion, and no little prayer, the present location was secured, during a meeting held by Mr. Minges, in 1914. In January of 1915, the present minister began his six months' engagement, being then en route to Australia, to resume his work with the Swanston Street Church of Melbourne. In April of 1915 our beautiful "Bungalow Church Home" was finished and, with the Knights Templar Commanderies of the city as our special guests, formally opened on Easter Sunday. At night, the Hon. Champ Clark, speaker of the House, delivered an address to an audience that packed the building, hundreds being unable to obtain admission.

This church is now self-supporting, and will give to our missionary and benevolent institutions not less than $1,000 this year. They insure the life of their pastor for $5,000, in favor of his estate, and are planning to greatly reduce their present debt to the Church Extension Society, and then assume a bigger one, for the erection of a building that will adequately represent the Plea Puissant, in the City of Opportunity.

W. H. Allen.



William H. Allen

New Missionaries of Various Boards Eating Breakfast at the Japanese Language School

Seeing Tokyo

By B. E. Watson

WOULD you like to see Tokyo as it is every day? I shall be very glad to be your pilot. I am only a "rookie" at this missionary business and may not understand the significance of everything, but if we exercise our appreciation for the beautiful and our sympathy for the unsightly we shall have a pleasant trip.

Tokyo is a city of over two million inhabitants. You would not think it from the appearance of the typical streets of old Tokyo, for they are narrow, unpaved, without sidewalks, and the houses are small and ancient looking. You notice that all the houses are built of light frame material and have heavy tile roofs. Fires here are very dangerous and frequent—so frequent that they are called the "Flowers of Yedo (Tokyo)." The houses are not heated by stoves as in America,—in fact they are not *heated* at all. The Japanese people sit on their feet to keep them warm, use a *he-ba-chi*—an earthen jar in which is burned charcoal—to warm their hands, and the body is supposed to have sufficient clothing for comfort. For cooking they use either gas or charcoal.

Foreign influence is seen in these wide streets we are now approaching. Notice the sidewalks, the wide, paved driveway, the brick office buildings on either side. If the streets are muddy—and over half the time they are—you will find at the door of these buildings a zinc box filled with water, and a long-handled brush to wash your rubbers.

When you enter a Japanese house you must remove your shoes, but when you enter one of the big department stores on this street you will find porters at the door to put a pair of canvas overshoes on you—this for the convenience of the customers. You perhaps think this is a business street. It is. It is also a residence street, for the family lives in the same house where they conduct their business. The advantage of this arrangement is that the father is with his family during business hours.

As we wait here for the street car you will notice that we are on the left side of the street, and that as we met people we turned to the left. Why? Oh, that is Japanese. How crowded the car is! Yes, they are terrible. I read just this week of a little baby being smothered in one of these cars as it was carried on the mother's back. How strange to see babies tied on the mothers' backs; a man with fur earmuffs on and bare-headed; another wearing an aviator's helmet and bare-footed—only the wooden *geta* between his bare feet and the cold ground, perhaps snow! These are all Japanese customs.

Do you notice that the advertisements in the cars are written in perpendicular lines rather than horizontal? All Japanese books are printed that way. They read from top to bottom; from right to left; from back to front. This also represents the system of thought in their language for it is all backwards to us.

You wonder why all these things are topsy turvy? I am sure I do not know, unless it is because we live on opposite sides of the world and learned to do things differently. You will have to decide who is standing on their heads, but their way does seem queer to us. I may add that our way seems just as queer to them. Let us leave the car here and walk to one of the temples.

Do you see that ancient looking wagon drawn by a would-be horse? I think both came out of the ark, with no improvement since. Only one horse is worked to a wagon, and the driver doesn't drive, but leads his horse. In hitching he does not use a post, but wraps the lead rope around the fore legs of the horse so that it can not walk. And such loads! I pity the poor old horses.

Do you see that sign, "Barb Shop" over the striped pole? No, that is not meant for barbed wire; it is a barber shop. Judging from the few scattered whiskers on most Japanese faces you would think they need few such shops. Even so, if these barbers limited their attention to the cultivation of said whiskers. But they shave the ears, the cheeks, the forehead, the eyelids, the nose—inside and out! Nor are men the only patrons, for a Japanese woman does not allow even down to grow on her face or neck.

The eyebrows of infants are shaved, with the object of making them grow thicker. The head is also shaved, but as the child grows older a little tuft is left at the crown. This increases in size with the age of the child. At the age of six or seven boys' hair is cut like their seniors, while that of girls is allowed to grow long.

Women approaching old age shave their eyebrows, as they prefer none at all to a few scattered ones. Blackening the teeth is also a custom that remains only among the very old women, and is a token of fidelity to their husbands. Many widows have their hair cut short, thus declaring faithfulness to their dead husbands and intentions against remarriage.

You can now see the big, red temple in the distance. See how this avenue leading up to it is covered with large stones about two by six feet in size? I am told that pilgrims sleep on these stones as a means of storing up merit. As we pass through the gate to the temple grounds take particular notice of these guardian gods *Ni-o*, on either side of the entrance. These are usually of gigantic size and horrible appearance. Their duty is to frighten away evil spirits. Very often these are bespattered with paper balls—schoolboy fashion—on which have been written some petition. If the paper sticks the prayer will be answered. If these idols are

Ni-o, or Guardian god, at door to temple. The little girl's offering is on the pedestal and incense is burning at the extreme right below

not protected by bars the devotees may fasten this paper onto the image without wadding it up. I have seen the idol completely obscured by these petitions or offerings.

Along this avenue pigeons are plentiful. If the worshiper buys feed for them he stores up merit. If the freedom of the birds in cages is purchased there is still more merit. After the worshiper is gone the birds are recaged and sold to the next one. Thus while the worshiper is accumulating merit, the temple priests are accumulating coin. Some system of graft this!

Let us notice the worshipers. See how each one either claps the hands or strikes the gong with the rope to attract the attention of the gods before the prayer? Get this one significant thing, *every worshiper brings an offering.* Let Christians learn this lesson from paganism!

Come, stand where you can see *"Binzuru,"* the god of health. This is the thing that has gone deepest into my heart and left pain—to see the old and the young come, rub first this idol of wood, then rub their own aching eyes, or head, or joints and then pray for healing. Do you see that the eyes, nose, chin—all the facial features of the idol are worn away by continual rubbing? It all tells the pitiful story of the multitudes who have tried in vain to find health here! Christians at home, do you believe in the Great Physician? Then the blind eyes, the aching heads, the bent and crippled bodies of Japan challenge *you* as they reach out their hands to *Binzuru* to find the god of healing—and fail!

As we walk on perhaps I can tell you something about our Christmas in Japan. On December 23 we had a snow which covered up the mud, and as the evergreen trees, along with the pink blossoms of the japonica, peeped out through the snow it seemed a very fitting setting for a beautiful Christmas.

The "White Gifts for the King" program at the Joshi Sei Gakuin (which is by interpretation, Margaret K. Long Girls' School) was by far the prettiest event of the Christmas season. The chapel was decorated in good taste for the season and the program was in keeping with the spirit of Christmas. The older girls presented a playlet in English in which one told of the poverty and distress of her widowed mother. She had just finished when a letter came from a rich uncle who was giving them a home, providing comfort for the family and education for the children. Just here a group of her friends called, and when they had heard the story of the Christmas letter and its good news, they told her that the Bible was God's letter to the world, telling of His gift for all men.

The "White Gift" program was all in Japanese, and at the close each class marched to the rostrum and each member recited an appropriate verse of Scripture, then laid her gift—wrapped in white—around the Christmas tree. Gifts of money were in white envelopes. There were eighty-seven gifts and forty-two *Yen* ($21) in cash. This offering was from this school and from the Sunday schools under the direction of the church on the compound. All of these gifts were for the Siberian relief work.

Truly the mission field is catching the Christmas spirit; is learning the "Inasmuch" spirit, for the message of peace and good will had a new significance in 1918.

A Glowing Tribute from a Grateful Heart

MY AGE is 85 years. My father and mother were natives of New England. On my father's side I am of the seventh or eighth generation of one of the Pilgrim fathers who came over in the Mayflower. Perigrine White, whose father was one of the Pilgrims, was the first white child born in Massachusetts Colony. I am the sole survivor of my father's family of nine children.

I was married when a few months past twenty years old, and five dear, sweet children were given to us to love and cheer us for a short period. They were all taken from us in infancy and lastly my good wife and homemaker for more than sixty years was called to join these loved ones in our Father's House of Many Mansions. Now of all that circle only I am left. How strange it seems with so much gone of life and love and still to live on alone.

One year ago I was taken down by a serious illness in the city of Madison, Indiana, where I was then a stranger, and was taken to the King's Daughters' Hospital; and after being skillfully treated and lovingly nursed and cared for during a period of five months was then able to come to this blessed Christian Home in Jacksonville, where I received a warm reception. I am enjoying all the comforts of a real home, the care of a skillful physician, and the watchful and loving ministry of "little mother" (our matron), and the nurse. It has been, to me, seven months of real happiness. Here I am free from care and anxiety concerning the future here and hereafter. Words on paper can not convey to the reader my heart-felt thanks and gratitude for the blessing I am enjoying. Every one connected with this Home has made me realize what Christian love is. How was I able to come here? Long illness had used up my last dollar there, when in the hospital. The loyal, loving generous disciples, beginning with Brothers Z. T. Sweeney and Wm. H. Book, of the Tabernacle church at Columbus, Indiana, and the members of that church; and also the members of my home church at Greensburg, Indiana, where I became a member fifty-nine years ago, made it possible for me to come to this beautiful Home. I am thankful that my mental powers and memory are only slightly impaired, and I relish life almost as keenly as ever. We should and do look more often at the rainbows than at the dark clouds, and when we think of all the blessedness that we shall enjoy in the near future as we draw near the sunset of life, we see a ray of glory becoming brighter and brighter as our days on earth become fewer. EDWIN WHITE.

Sunbeams in Children's Home St. Louis

A PLEASANT event of the month was a birthday party given Saturday the 15th, to five children who had birthdays in February, together with six others, whose birthdays were unknown. Mrs. Hodgdon, Miss Harris and a number of the members of their Sunday school classes acted as hostesses. The table was prettily decorated with flags and hearts. One of the little hostesses insisted upon bringing some very beautiful flowers which were used for decoration on this occasion, and afterwards distributed in the ward of the hospital to the sick children. Myrtle, one of the older girls, happened to be caring for those who were ill. Her appreciation of the flowers would have amply paid the little hostess could she have witnessed with what care those flowers were nursed to keep them fresh and pretty. Human nature is much alike and there are times when we all appreciate just a flower. Each child was given a remembrance on this occasion. There were toys for the smaller folks, with books for those who were older and a fountain pen for the high school girls.

The Dorcas Girls, taught by Miss Reid of Oskaloosa, Iowa, also joined in this birthday celebration. Miss Reid wrote for a list of those who had birthdays in February and each child was sent a pretty bright card, a teddy bear, books, candy, valentines and toys on their respective birthdays during the month.

The Faithful Workers class of Dexter, Missouri, which is supporting Alta, sent her a pretty little locket and chain together with a dollar in cash on her birthday. Maggie Bugg, whom a Sunday school class at Rockwell City is supporting, was also remembered on her birthday. There were two nice boxes of cookies, and a big box of candy, ribbons and handkerchiefs. Little Eleanore Mowry was delighted with the pretty little dress sent by the Sunday school of Kingman, Kansas, during the month.

Little Lucile Kelser of Herrick, Illinois, remembered Isabelle Biebinger, Inez Carr and Christine Campbell, who had visited Herrick during the summer, by sending each of them ribbons, pencils and tablets. The Primary Department of Yates Center, Kansas, sent a pretty little outfit for Walter Williams. This outfit represented much thought and time, and Walter is very proud of his new clothing.

The Auxiliary Society of the First Church of Philadelphia sent a wonderful box during the month containing dresses for the older girls. Mrs. T. D. Ferguson had written making inquiry as to what we particularly needed in the way of garments for the children. We immediately sent her a long list of our needs and a number of measurements for the older girls and the response was these beautiful dresses, 26 in number, each designed and made for its patricular owner. There were other garments included in this donation, petticoats, gowns and rompers.

A splendid donation came in from Brownstown, Illinois, consisting of clothing, fruit, flour, potatoes, nuts and onions. As our potato bins were getting low we were glad to see this donation.

For a time it seemed that we were really going to have an epidemic of colds during the month. It was necessary to open the second division of the hospital in order to take care of the sick children. Upon the advice of the doctor a trained nurse was secured for ten days to assist in looking after the sick ones. There was only one serious case of pneumonia, but there were a number of cases complicated by ear trouble. We are glad to report a decrease in the sick list at the present time. BETTIE R. BROWN.

"A Crusade of Compassion," is the title of the foreign mission study book for 1919-1920. This book can now be secured from the Christian Woman's Board of Missions, paper 35 cents, cloth 57 cents.

A Garden at Sunrise, Near Anchorage, Southwest Alaska

"The Call of the North"

WHEN Harry Munro went to Alaska in 1916, the hearts of the Disciples of Christ went with him. The spell of the Yukon had made itself felt in our Los Angeles Convention of 1915 and when, the next year, this intrepid young graduate of Hiram College answered the call of the North he enlisted all our sympathies.

The Bible school department of the American Christian Missionary Society, with funds provided by Mr. R. A. Long, made this first intrusion into the land of mystery. Those were the days before America went into the great war. At that time our government was just beginning the project of a railroad from Seward into the coal fields along the Matanuska River and beyond to Fairbanks and the Yukon Valley. Anchorage had had its phenomenal birth the year before, starting from nothing and becoming a city of five thousand population in a single season. The war had brought insatiable demands for copper. Alaska had unlimited resources of it. People were pouring into Alaska from the states. Every northbound ship was crowded.

Had we gone in a year earlier we could have had the one Community Church of Anchorage. The Disciples of Christ were then represented by probably the largest single religious group, the principal and two of the teachers of the high school being among them. When Harry Munro arrived the Presbyterians were erecting their building. Anchorage was pre-empted. Accordingly he went to Seward, which is the seaport terminus of the United States Railroad, where the coal bunkers are to be established. There he built a house. He was only getting started in that field, however, when a disastrous flood from a glacial stream, in the summer of 1917, washed the church away and wrecked his work and his hopes. Meanwhile our Nation had declared war, men were being drafted, and an exodus from Alaska had set in. Mr. Munro came out, but, being urged to come to Petersburg, where there was an open door, he consented to return to that field. There he remained until the close of the past summer, when, his preliminary two years for which he volunteered being up, and, desiring to do his bit in the world war, he came out to enter the service as a Chaplain. He was delayed by quarantine and before his appointment could be secured the armistice was signed.

Harry Munro did a good work in Alaska. His best service was of itinerant character. Alaska is not so much in need of more churches. Her towns are already overchurched in some cases. But she needs missionaries. Her population is scattered in mining camps, construction depots, lumber mills, summer fishing villages and canneries. In these there is a mixture of races and an absence of moral and religious restraint which is "heathen" enough. Mr. Munro established nine Sunday schools which brought the light of the Word where only darkness had been. Nearly all of these schools which he supervised were of temporary character, but they were valuable. Besides this, he preached in camps and on shipboard, and engaged men in religious conversation by the way. His manliness and fine tact won a way for the message everywhere. An Alaskan Disciple testifies that Mr. Munro was held in respect and admiration by men of the most Godless sort. They were glad when he visited their camps.

There remain two immediate opportunities for the Disciples of Christ in Alaska. At Petersburg, where Harry Munro last served, we own two good lots, well drained and most favorably located for a community church. Scow Bay is but three miles up the narrows. There Mr. Munro had a Sunday school, which was the only religious influence in the community. Petersburg has a normal population of one thousand. There is but one church in the city, a Scandinavian Lutheran church. There is a considerable group of Protestants who desire a democratic church. They purchased these lots and deeded them to the American Christian Missionary Society. We are under obligations to these good people to help them have a church or to surrender the property to a communion which will go in. A missionary should be sent to Petersburg. He should be furnished a good motor boat with which, during the fishing season, he could visit a number of canneries on the islands and along the waterways of the Inside Passage in Southeastern Alaska. He would be welcome at the canneries and lumber camps and would render missionary service which is needed.

The other opportunity is that of providing an itinerant missionary covering the field of Southwestern Alaska from LaTouch to Anchorage and thence up the United States Railway, ministering to camps and settlements as they may develop. He should be a single young man of pioneer spirit. He should be given all the privileges which the steamship and railway companies may grant and should not contemplate building a church or locating as a pastor for some time to come.

Through the Home Missions Council an Evangelical Alliance for Alaska has been formed. Doubtless the above-mentioned tasks will be assigned to the American Christian Missionary Society if the Disciples are ready and willing thus to assume them. What is *your* answer?

The dates for the Mount Hermon Federate School of Missions are July 5-12. Mrs. Florabel Rosenberger of Whittier, California, will teach the foreign mission study book.

Petersburg, Southeast Alaska, Where the American Christian Missionary Society Owns Two Good Lots

Messages from Our Home Missionary

During this month I have given quite a lot of time to Boy Scout work. In this campaign I have been before all the schools in the city, and before the faculty and student body of the university. We are planning for a meeting with I. E. Adams beginning the fourth Sunday in March. H. E. STEELE.

Baton Rouge, La.

The outlook is promising and "the people have a mind to work." Within about two weeks we expect to organize a young women's, women's and men's Bible classes. Comparative Bible school report, January and February:

Year	Total attendance	Offering
1918	383	$19.73
1919	415	23.73

E. B. KEMM,
Brooklyn, N. Y. Borough Park Church.

In finishing our new building I have found it necessary to take my saw and hammer and spend much time at the church. We are almost ready to dedicate the building.
E. Las Vegas, N. M. H. F. BOLTON.

Our young people are planning for the social welfare of the boys in a very definite manner. Last Wednesday we had 50 boys from overseas and from Camp Custer in to the church for a fine social and they said that they preferred the social to all the dances the War Camp Community people are putting on. T. S. CLEAVER.

Battle Creek, Mich.

W. F. Turner, assisted by Roy K. Roadruck, put on canvass at Missoula, Montana. Both spoke in morning. Basket dinner for whole church. Church had planned to canvass those present that Sunday at church and all others by teams following Sunday. Afternoon service, missionary apportionment, $20 per week; raised on first call, $13.65 per week and several of largest givers to be seen. Will go "over the top." Much handicapped by illness of pastor.

At Conrad, Montana, whole team presented every member canvass. Church decided to put on canvass next Sunday. Mrs. Jordan organized a Woman's Missionary Society and we secured 14 subscriptions for WORLD CALL where there was not one. Church wired to locate a minister. We were very happy over the great results here and felt we had a direct and almost immediate answer to prayer. Mrs. Jordan had sought to go there once before and received word not to come as nothing could be done. They have a missionary treasurer and secretary of religious literature.

W. F. Turner put on canvass at Fort Benton, Montana. Secured 62 pledges for current expenses and 54 for missions. Aim was $23 per week current and $3.25 missions. Secured $26.27 and $7.03, and 20 yet to see. Secured 17 subscriptions to WORLD CALL, two became tithers and Mrs. Jordan organized a fine Woman's Missionary Society. I consider this one canvass alone justifies whole campaign in Montana. W. F. TURNER.

Northwest Superintendent.

Spokane, Wash.

Money raised on debt at Central is conditioned on raising whole amount, so I do not give it in this report. But we are in sight of $460 of the necessary $600.

M. R. ELY,
First and Central Churches.

Vancouver, B. C.

Two items of our work will no doubt be of some interest. First, the organization of the men of the church into a Men's Union with the objective of enlisting all the men in sympathetic co-operation for the promotion of the welfare of the church in the city and vicinity. Their first public function was the holding of a "Fathers' and Sons'" banquet on Lincoln's birthday—almost a hundred were present. We feel that this organization will render good service for the kingdom.

Second, the church adopted definitely a two-year program looking toward property improvement, viz.: In 1919 to raise $5,000 to pay off the mortgage on the property, and in 1920 finish and dedicate the church building.

S. T. WILLIS.

Duluth, Minn.

The church work in general is fine, as interest is increasing, especially in Sunday school, as the young people's mixed class which I teach has grown from only three or four till at present it has an average attendance of about twenty.

SETH W. SLAUGHTER.

Waukegan, Ill.

Last month Mrs. Bowers and I were given a reception in honor of our fifth wedding anniversary. We were presented with three beautiful mahogany chairs as a gift from the members and friends. But the expression on the part of the members that they would take up many of the burdens I have had to carry for four years was the happiest gift of all. We are planning for an evangelistic meeting some time next month, also the raising of our entire debt of $1,650.

LESLIE L. BOWERS.

Washington, D. C.

The work here is in good condition and we have every reason to believe that a great work can be done. We have tackled an eighteen-year-old mortgage and have it in good pledges and hope to cancel same next September. Two hundred and fifty dollars is already in hand and the balance will be paid in regularly week by week. We are going to hold a home force meeting beginning April 6 and closing Easter.

HAROLD E. DICKENS.

Rochester, N. Y.

Regarding the Chicago Russian Mission, Perry J. Rice writes:

"By the union of our two Russian congregations, under the leadership of C. Jaroshevich, the Disciples of Christ now have in Chicago, according to Dr. Fetler, who is an authority on Russians in America, the largest Russian church in America."

The Home Mission Institute, under the auspices of the Council of Women for Home Missions, will be held at Lake Chautauqua, August 16-22. Mrs. D. E. Waid will teach "Christian Americanization," the mission study book.

Church School of Missions at Lebanon, Ind.

THE Central Christian Church of Lebanon has recently experienced an increase of interest and a measure of real joy in our work through conducting a Church School of Missions. There was a total enrollment of 350 and an average attendance of 200. The school session was held on Sunday evenings from 6 to 8 and consisted of class periods, pageants, missionary lectures and sermons. Special attention was given to the music for the school and a real contribution was made by our orchestra which played at the opening and during the re-assembling of the classes for the closing part of the program. The school was exceedingly fortunate in the choice of a competent woman as dean and in the selection of efficient teachers and officers. We were also fortunate in having Dr. L. F. Jaggard and Mrs. Ross visit us during the session of this school. However, there was no abatement of interest on the evenings when there was no outside attraction.

In addition to the good work done in the class rooms, resulting in the buying of a large number of missionary books by the adult classes, 200 books were read from the missionary library and advanced requests were made for missionary books. *One hundred and ten subscriptions were secured for World Call.* A woman who conducts the elevator in the court house was found reading her copy in the odd moments available. The local city library voluntarily loaned us twenty or more missionary books and purchased new missionary volumes because there was a demand for them on the part of the public. Friends from other churches in the city visited our school and delegates from neighboring towns came and went away enthused. Sunday evening services that had been only fairly well attended gave way to audiences that filled the building and missionary sermons and lectures became more popular because people see as never before that healing and lasting peace are to come to the world only through the carrying out of the missionary enterprise.

The juvenile members of the school were no less enthusiastic than the adults and all stayed for the entire program, suggesting that children enjoy staying for a service that has a place for them. A pageant given by the primary children and an executive session of the Foreign Christian Missionary Society given by the Christian Endeavor Society showed that we must not alone do something for our children and young people but we must do something with them.

The success of the school was due to the hearty support and co-operation of all departments and also to the preparation made before the school opened. The plan was endorsed by the Church Board, the Workers' Conference of the Church School, the Christian Endeavor Society and the Woman's Missionary Society. The choice of officers and teachers was made by the Workers' Conference of the Church School because that seemed the most representative organization. The courses of study, with one or two changes, were those recommended by the missionary societies.

The educational benefit derived from this school can not be estimated, and it is already decided to have a Church School of Missions annually. ROY E. DEADMAN, Minister.

The San Francisco Bay District—A Brotherhood Opportunity

CALIFORNIA, facing the Orient over a thousand miles of coast line, has been appointed by destiny to be the front door of the United States of America. The second largest state in the Union, possessed of great riches and undreamt of potential wealth, it is an empire within itself. Forty-seven of its fifty-seven counties, with two-thirds of its population, are in Northern California. The San Francisco Bay District is the natural outlet for the great interior valleys of the state. For the whole country it is the grand terminal for our transcontinental railways—the steamships of the world weigh anchor in a wonderful natural harbor which could accommodate the ships of all nations. Foreign banking, shipping and manufacturing have agencies and great institutions of commerce here.

Around this San Francisco Bay, there live a round million people—a population heterogeneous, polyglot, Bohemian—a care-free, pleasure-loving, generous people, enjoying to the utmost a glorious all-year climate. Catholicism is strong in San Francisco, a percentage of ten to one against Protestants. Nevertheless, Protestantism is brave, tenacious and hopeful. The problem of the Disciples of Christ is the common problem of Protestantism, for while the population has almost doubled in twenty years, the Protestant forces are no stronger today than then. Other religious brotherhoods are recognizing the strategic nature of this field and are giving generous help to their struggling forces.

Among these million people we have ten congregations. Half of them are receiving missionary assistance and must continue to have brotherhood help and an enlarged program if they are to solve their problems. In such an environment only the healthy survive and these churches are full of vitality. Their members are fighting Christians who do not know how to "give o'er the battle." With help they will surely win.

Four churches are receiving help from the American Christian Missionary Society in cooperation with the State Missionary Board: the First Church, San Francisco, W. P. Bentley, pastor, making splendid progress against heavy odds, and with a world vision equal to any in the brotherhood; the Alameda Church, Wm. Jones, pastor, under the shadow of which 20,000 industrial workers toil; the South Berkeley Church, C. W. Reynolds, pastor, sounding out our plea in this great educational center, with the State University enrolling 8,000 students; and the Vallejo Church, W. B. Phillips, pastor, located near the Mare Island Navy Yard, one of the four great naval establishments of the United States, employing thousands of men. It is vitally necessary that the American Society continue to support these churches that they may be brought to self-reliant power.

In addition to the strong effort of the Christian Woman's Board of Missions to evangelize the Chinese through their splendid Christian Institute, the brotherhood should make it possible for the American Society to open up an aggressive work among the Russians of San Francisco. Already a group of twenty of these who were a part of the Gospel Christian movement of Russia, have effected an organization, secured a small church building, and desire to affiliate with the Disciples of Christ. They are in the heart of a Russian

Geo. W. Brewster, Jr., Northern California Secretary

settlement of 5,000, with only one other small Protestant mission. In these days when Bolshevism and anarchism are threatening the world from their stronghold in Russia, what an opportunity!

Some have declared San Francisco Bay District to be the most difficult home mission field—we will not deny it. But its mighty challenge the Disciples of Christ cannot ignore. A firm foundation for pure Christianity has been laid. Our churches have been tested through years of heroic effort and will measure up to the highest standard. Our brotherhood will manifest real statesmanship in giving unstinted support to the program of the American Society, that these churches may be brought to self-support, other churches planted, and New Testament Christianity reign triumphant in these cities by the Golden Gate. GEO. W. BREWSTER, JR.

W. P. Bentley, Minister, First Church, San Francisco

Answering the Call of the Bay District, California

THE first church building dedicated by the Disciples of Christ in the city of San Francisco was in 1887. This was the climax of over thirty years of pioneering. This building was destroyed in the great disaster of 1906. Immediately steps were taken to secure a lot in a first-class location. Upon this lot was erected the present modern and attractive structure—the home of First Christian Church.

It seems that the congregation, which was scattered in 1906, never wholly returned. This, with other vicissitudes had reduced the membership below one hundred and fifty. There was an indebtedness of $9,000. This produced a critical situation. In this hour the American Christian Missionary Society heeded the call of the church.

The following figures show part of the progress made in one year: Given to missions, 1917, $465; in 1918, $1,203—for current expenses, 1917, $2,304; in 1918, $3,097—paid on church debt, 1917, $235; in 1918, $1,041. Total, 1917, $3,750; in 1918, $5,326. The church has increased thirty per cent net, and the Bible school forty per cent.

The American Christian Missionary Society is back of this work on a five-year basis. This imparts to us a feeling of confidence and permanency. Such a program will put this church on the rock, and help it to a place of power in this great metropolis of the Pacific Coast. W. P. BENTLEY.

Spiritual Investments in Kanawha Valley, West Virginia

IN THE midst of the great coal, oil, gas, timber and salt fields of West Virginia is situated Charleston, the capital of the state, stretching for several miles along the Great Kanawha and Elk rivers. It is surrounded by a belt of majestic hills, which are crowned by many magnificent homes.

It is the center of attraction for hundreds of miles, for from the mining towns and from the gas and oil fields, many thousands of people come to do their trading. These, with the building of the government armor plate and ordnance plants now being constructed at an expenditure of thirty million dollars, have been the means of rapidly increasing the population.

Here for many years the Disciples of Christ had but one church, located in the center of town. This is the present Lee street church of which R. W. Lilly is the efficient pastor. The First Church faces a rare opportunity. Its present house of worship is most inadequate. However, it possesses a choice building site and will soon erect a commodious workshop.

In recent years many Disciples of Christ have moved into this city, locating on the West Side. One good woman's heart went out for the many who were not being reached, and she prayed that God might open a way by which Christianity might be fostered in the community.

This was Mrs. W. O. Daum. A personal canvass from home to home showed her that the love of Christ was still alive in the hearts of the people whom she visited, and in a short while a few women banded themselves into an "Aid Society," not for the purpose of conducting oyster suppers and pink teas, but to spend their time in visiting the friends of

Christ, caring for the sick of any and all denominations and practicing religion that James said was true. This in turn resulted in the desire to organize a Bible school, which was done.

The effort was handicapped because of inadequate facilities, so prayer was again lifted to God for help. God provided the way through Mr. and Mrs. A. E. Humphreys of Denver, Colorado, the sister and brother-in-law of Mrs. Daum, who, by a magnificent gift and the interesting of several of their friends in the work, made possible the present beautiful modern church house, located on the best lot on the West Side. The only request made by Mr. Humphreys was that the church building should be known as the "Boyd Memorial Church of Christ" in honor of Major and Mrs. C. W. Boyd of Ripley, Ohio (parents of Mrs. Humphreys and Mrs. Daum), whose lives were both dedicated to the work of the Master. Among those not directly connected with the Boyd Memorial Church who contributed liberally towards the new building were S. W. Eckman of Denver, and Mr. Frank Cox and Mrs. Margaret Ward of Charleston. The church plant as it now stands, including lot, cost $25,000 and is free from debt.

C. N. Williams was called October 7, 1917, and began his work on the first Sunday in December, same year. After several weeks of planning and consideration, he advised the election of a church board and on January 13, 1918, the board was elected and the church regularly organized.

During the first fourteen months of the organization, ending February 28, 1919, there has been raised for missions and benevolences, $600 and for local expenses, $3,273.19. Since the beginning of C. N. Williams' ministry, there have been 118 added to the membership, 100 of this number having been in the year 1918 at regular services.

The Missionary Society is the outstanding feature of the Boyd Memorial Church. Practically the whole active church membership belongs to the Society. The Division plan is used, each taking charge of the monthly meetings in turn. There is a Woman's Section, a Young People's and the Men's. The meetings are at night, so as to permit a good attendance of men. The program covers "The whole task of the Church," and each is a great event in the community. Mrs. C. N. Williams is the president.

Mrs. W. O. Daum, Who Started the Boyd Memorial Church, Charleston, W. Va.

This must suffice as an exhibit of what fourteen months has brought forth in a great industrial center. This section is well on the way toward making another Pittsburgh. Home mission money spent here now means numerous great churches twenty-five years hence.

The American Christian Missionary Society and the West Virginia Board have united in calling Hiram H. Van Voorhis as Evangelist for the Charleston District.

The territory surrounding Charleston, which is to be covered by the Kanawha Valley evangelist, comprises practically all the county of Kanawha and includes the following important towns and communities:

CABIN CREEK—A thickly populated mining community, 14 miles east of Charleston, with an estimated population of 20,000. The only religious institutions on the Creek are the Railroad Young Men's Christian Association at Cane Fork, supported by the Chesapeake & Ohio Railroad and the Young Men's Christian Association at Dacota.

KANAWHA CITY—A rapidly growing manufacturing suburb of Charleston, about 5 miles east. The Libby-Owens Co. have two immense glass plants at this point. There are two denominational church buildings here, but both in undesirable locations, far from the center of population and no church services are held regularly.

SOUTH CHARLESTON—A thickly populated suburb of Charleston, 3 miles west of the city. Site of three immense chemical plants, with an investment of about $15,000,000—also the site of the government projectile and armor plate plants costing $30,000,000, the projectile plant now running and the armor plate plant under construction.

SPRING HILL—A rapidly growing residential section, directly adjoining South Charleston on the west. Fine factory sites and good prospects for rapid growth.

ST. ALBANS—Town of about 3,000, thirteen miles west of Charleston. Hourly traction service. On opposite side of river from government explosives plant "C," located at Nitro, and which cost about $100,000,000. St. Albans has several manufacturing plants, large lumber mill, glass and chemical factories. The town is located at the mouth of Coal River, along which river and its branches are a large number of coal and lumber operations with conditions similar to those on Cabin Creek.

DUNBAR—A thriving manufacturing town of about 3,000, eight miles west of Charleston on north side of the river. Thirty minute traction service to Charleston. Two large glass plants, one large enameled ware plant, and several other manufactories are located here. There are many unchurched people in the town and it is a fertile field for church and Bible school.

This Charleston District is virgin soil for the Gospel. Thousands of people will hear of Jesus Christ through our evangelist, and hundreds of homes will be represented in Bible schools, that elsewise would be under no Christian influence.

Boyd Memorial Church, Charleston, West Virginia

These All Died in the Faith

Mrs. Jennie Wiley Arterburn, March 1, 1919; Kansas, Illinois. Age 64 years.

Mr. B. Wade Hampton, March 7, 1919; Toronto, Ontario. Pastor of the Bowmanville, Ontario, church. He preached for more than twenty-five years.

Mrs. N. B. Wood, February 26, 1919; Dunn, North Carolina.

Mrs. Amy E. Roof, Killbuck, Ohio.

Mrs. Otto Aufrance, Killbuck, Ohio.

Mrs. Eliza F. Rish, December 24, 1918; Canton, Missouri.

Mrs. George W. Coe, February 6, 1919; Woodbine, Iowa. Officer of Woman's Missionary Society.

Mrs. Leta B. Bottenfield, December 9, 1918; Nelson, Nebraska.

Mr. H. D. Murrill, September 25, 1918; Catherine Lake, North Carolina.

Anna Olive Strawn, January 9, 1919; Pasadena, California.

Mrs. F. M. Snively, March 5, 1919; Cuba, Illinois. Age, 79 years.

Mrs. J. G. Carpenter, January 12, 1919; Stanford, Kentucky.

Mr. J. F. Griffith, February 13, 1919; Jefferson, Oregon. Father of Miss Olive Griffith, missionary to India.

Mr. Clark H. Marsh, March 4, 1919, with the Y. M. C. A. in France. Formerly pastor in Peoria, Illinois, and Monrovia and Fullerton, California.

Church at Jennings, Louisiana

First in the Brotherhood to Meet Its 1919 Apportionment for Missions Which Was $500

THE church was organized in Jennings in 1901 by Jas. L. Haddock and Claude L. Jones. It has always been self-supporting, and in so doing has demonstrated the very thing that many churches could have done, that have leaned upon the missionary societies for support. Some of the first members have passed to the great beyond, among them G. M. Chapman who gave the lot upon which the old church was erected.

In the past three years the church has undergone some great changes, all of which have been for the better. Fourteen months ago the location was moved to a more logical one where the congregation is now housed in a new and commodious building. The new site is surrounded by beautiful live oak trees, and the grounds are being beautified with shrubbery and flowers. This site was purchased by the Ladies' Aid Society and given to the church, after which the good ladies challenged the brethren to build a new and modern church edifice. The work was begun at once, and on July 28, 1918, I. E. Adams, State Secretary, dedicated the new church.

The new building is of white stucco finish. There are ten Sunday school rooms, pastor's study, modern kitchen, a modern rest room for women and children, and one for men and boys. The passerby on nearing the church thinks he is approaching a beautiful residence. It is a home where we find comfort and are strengthened for life's battles. The people that compose this congregation are heroes and heroines.

I. E. Adams has held two meetings for this congregation, one in the old church with 35 additions, and one in the new church immediately after the dedication with 50 additions.

A loan of $3,000 was secured from the Board of Church Extension to complete the building. There is no other indebtedness on the building. The property is worth $20,000.

The most recent venture of the energetic ladies of the church is the purchase of a splendid $2,400 pipe organ, which will be ready for use May the first, when the State Convention meets in Jennings.

No one individual deserves credit for this fine piece of work in conservative Louisiana. I. E. Adams, who was pastor for a few months three years ago, but was taken from us by the State Board and the American Christian Missionary Society, gave us the vision and the inspiration, and has been back of the work ever since.

The church is heart and soul for all of the interests of the Kingdom. If you want to build a new church, or resurrect a dead one, get it behind, "The whole task."

BROWN FUNK.

A Chat with an American Priest in the Philippines

By E. K. HIGDON

HE IS a jolly good chap when he is drinking wine with American teachers in the new splendidly-equipped physics laboratory of the seminary; he is a hale fellow, well met, when he is telling stories, more or less unfit for print, to a group of high-school boys; he is the "pineapple of politeness" when you meet him in the home of another American; but if you happen to be nothing but a Protestant missionary, he doesn't see you when you pass him on the street.

I had been told that he would not speak to a missionary in public, this American Jesuit, this representative of a church which claims to have all the religion there is in the Islands; but that did not keep me from speaking to him whenever I met him. It is my opinion that an American who refuses to speak to another American when he meets him in a town ten thousand miles from home, is a mighty poor stick; and that, regardless of religion. Why, I would have spoken to him even if he had been a somnambulist. But after I had committed this sin two or three times, I received a note from the "father." He wrote that perhaps I had noticed upon two or three occasions that he did not return my salutation when I greeted him (awfully presumptuous of him to think that I had noticed it. People usually turn their backs to me when I say "Good morning" to them). If I was interested in knowing the reason and cared to come to the Roman Catholic seminary where he has his office, he would be glad to explain. I had been wanting to have a talk with him, and here was my chance. I wrote him that I would come some day when I had spare time. A few days later I went. He was just ready to go out for a call, but he greeted me cordially, shook hands, and invited me into his office.

We sat down, and he began: "As I said in my note, you have perhaps noticed that upon two or three occasions I have not spoken to you when you greeted me. I consider that the Philippine Islands are Roman Catholic territory, and that any one else who comes is an intruder. I do not like to have our members classed with Buddhists and heathen. Of course, I realize that there are many people who are not taken care of here. Conditions are bad in many places. That is because we don't have enough priests—as yet."

The "as yet" came as an afterthought, prompted, perhaps, by the fear that he had admitted too much. I was new, and he must have hoped that I did not know that the seminary where the priests are trained does not have as many students as it had a few years ago, and that the number is steadily decreasing. He continued very diplomatically to tell me why he does not speak to missionaries. Bluntly, with all the frills removed, the reason is this: If he speaks to us the Filipinos will believe that he thinks that there is something good about our religion. This he does not want them to think for a moment.

"If we were in the States," he continued, "you as minister of your church and I in charge of a neighboring parish, we could be good friends. But even there, if you interfered with my work or I with yours, there would be trouble. Nearly all of my American friends here are Protestants, for the most of the members of the Bureau of Education belong to that faith. I am on the best of terms with them. But it is my policy not to have any social dealings with the missionaries. Sometimes it has been embarrassing to me. When one of the women missionaries first came to Vigan, she spoke to me when we met on the street. I ignored her. Then another day she greeted me again, and I walked on as though I had not seen her. I felt ashamed of myself, so I turned back, called to her, and explained to her what I have just told you."

I said that I thought there was some work for me to do in Vigan, or I would not be here. I told the father that I had not come to fight his religion; that I wanted to co-operate with every force in the city that was working for the good of the people, and that I had already preached a sermon in which I had said that it was un-Christian to be everlastingly scrapping about religion. I assured him that I wanted to play fair. I asked him what he thought of the moral and religious conditions of the Islands, and some of the things that he said in the next fifteen or twenty minutes of our chat surprised me mightily.

"There is no religious future for the Philippine Islands," he said. 'I have been here eleven years, and I feel that I am leading a forlorn hope. The young people are getting so they don't care anything for the church. They no longer have any respect or reverence for its authority, and the parents do not try to make them attend the services."

We had been talking about the days when the Protestants and the Roman Catholics kept up a pretty continuons religious rumpus in these parts, and there is enough of the old Erin (some might say Old Nick) in this priest, so that he looks back upon some of the things and finds them humorous now.

"One day when the war clouds were hanging thickly over a nearby barrio," he smiled at the thought of the experience, "I saw a man and his little three or four-year-old boy coming along the street on their way to the place where we were conducting our catechism. They had to pass the Protestant Sunday school which was in session, and I said to myself that it would be a wonder if they did not stop there, so I went to meet them. The little boy wanted to stop with the Sunday school class, and instead of his father telling him that he must go on, he let him choose for himself."

He laughed at the thought of the way he lost out on that deal. We talked for a half or three-quarters of an hour. Once or twice he said things with a slight bite to them, but I ignored them. As I arose to go I assured him that if it was embarrassing to him, I would try to practice self control and no longer speak to him in public. He accompanied me to the door, and we stood for a moment in the street in front of the building in the sight of the public. Then we tipped our hats to each other and have not spoken to each other in public since.

A few Sunday evenings ago I came over home from the dormitory, where I had gone to see whether it was the kitchen or the bathroom that the boys were wrecking, and *mirabile dictu*, here sat the *padre* in our reception room, chatting with Mrs. Higdon. He had come to see it we could bring about a peaceable settlement of some trouble which had arisen between his priests and our Sunday school teachers in one of the barrios! "You came to my place to talk to me once," he said, "so I have come to you to discuss this question." We made a satisfactory agreement, and things are now running smoothly in that place. They may 'e mistaken, but the oldest settlers say that this priest has never before deigned to honor the house of a missionary by entering it and talking to its occupants.

What a perishing of the world there would be if, twenty, thirty, sixty years hence, the mighty and mysterious East were to develop a grievance against an unfaithful Christendom! Think what would be their argument. "You gave us guns," they would say, "and warships, and flaming gas, and you inspired us with your own zeal for money, luxury, power, but you never thought of bringing to us the gift of Christ, which was our right as much as yours. You kept it to yourselves. So now, having received from you quite another type of gift, we hurl back on Christians the ammunition invented by Christians. —*P. W. Wilson.*

A New Work, but the Old Plea

In an Old Town, in a New Country

FIFTY years before the railroad magnates were able to lay a steel ribbon through this territory, Fort Benton was a live and prosperous community. It was the head of navigation on the Missouri river. The Indians came for hundreds of miles to barter their rich stores of fur for what the white man had.

As settlers gradually pushed their way into the fertile valleys of the state, they were forced to come hundreds of miles to buy supplies at Fort Benton. Eventually it became the center of one of the greatest stock raising areas in the northwest. A few years ago it enjoyed the distinction of being the richest town per capita in the United States.

Ten years ago a certain class of farmers in the middle west began to migrate. They were the young married men and women who owned complete farm equipments, and rented farms in Indiana, Ohio, Illinois, Missouri, Iowa and Kansas. They discovered that they could come out here, file a claim on three hundred and twenty acres of government land, ship their equipment, settle down and live for three years and get a clear deed to the land. In less than two years the entire range had been settled up. Ten years ago the land was free, today it is selling for fifty dollars an acre.

Many of them were our own people. We were all strangers to each other, but eventually schools were organized, then came Sunday schools, then a demand for preaching, now we are facing a demand for churches.

In March, 1916, a meeting was held in the county court house by State Evangeilst J. E. Parker. It continued only two weeks, but completed the organization of a church with seventy-six charter members. The new congregation immediately raised enough money to pay the cost of the meeting, including salary and expenses of the evangelist.

The membership was enthusiastic and although no preacher was secured until seven months later, the congregation continued to meet for Bible school and observance of the Lord's supper every Lord's day in the court house, during which time they raised among themselves $800 and purchased three choice building lots in the heart of the town.

Then Mr. H. F. Ritz came to take charge. He immediately proceeded to build a parsonage upon one of our lots, which has proven a great asset. Then came the task of building a plant. We selected five of our best men on a building committee. They adopted a slogan, "The best for the Lord or nothing." Plans were drawn and accepted for a $10,000 church. Of this amount the Church Extension Board promised us a loan of $3,500 on the completed building. We made a canvass and secured pledges for $3,500 more. The contract for the excavation and concrete work of the basement was let and immediately the work began. But just about this time our whole nation became involved in the "World War." Then we experienced a drouth which cut our normal wheat crop about sixty per cent.

So our building committee decided to adopt a conservative war time policy. They carried the basement walls to the floor line of the superstructure, laid the false floor upon the permanent floor joists, covered this with tar paper and pitch, finished the basement complete, including kitchen, class rooms, furnace room and baptistery, installed electric lights and chairs and here we were housed and ready for services, with only $1,000 borrowed from the Board of Church Extension.

For months without a preacher, the membership remained true to their trust and met every Lord's day for the Lord's supper and Bible school. Finally one of our elders was prevailed upon to take charge of the work until a man could be located upon the field. He is supplying for us twice a month, and for our Lakeside Church, fifteen miles away, twice a month and we are having additions nearly every Sunday.

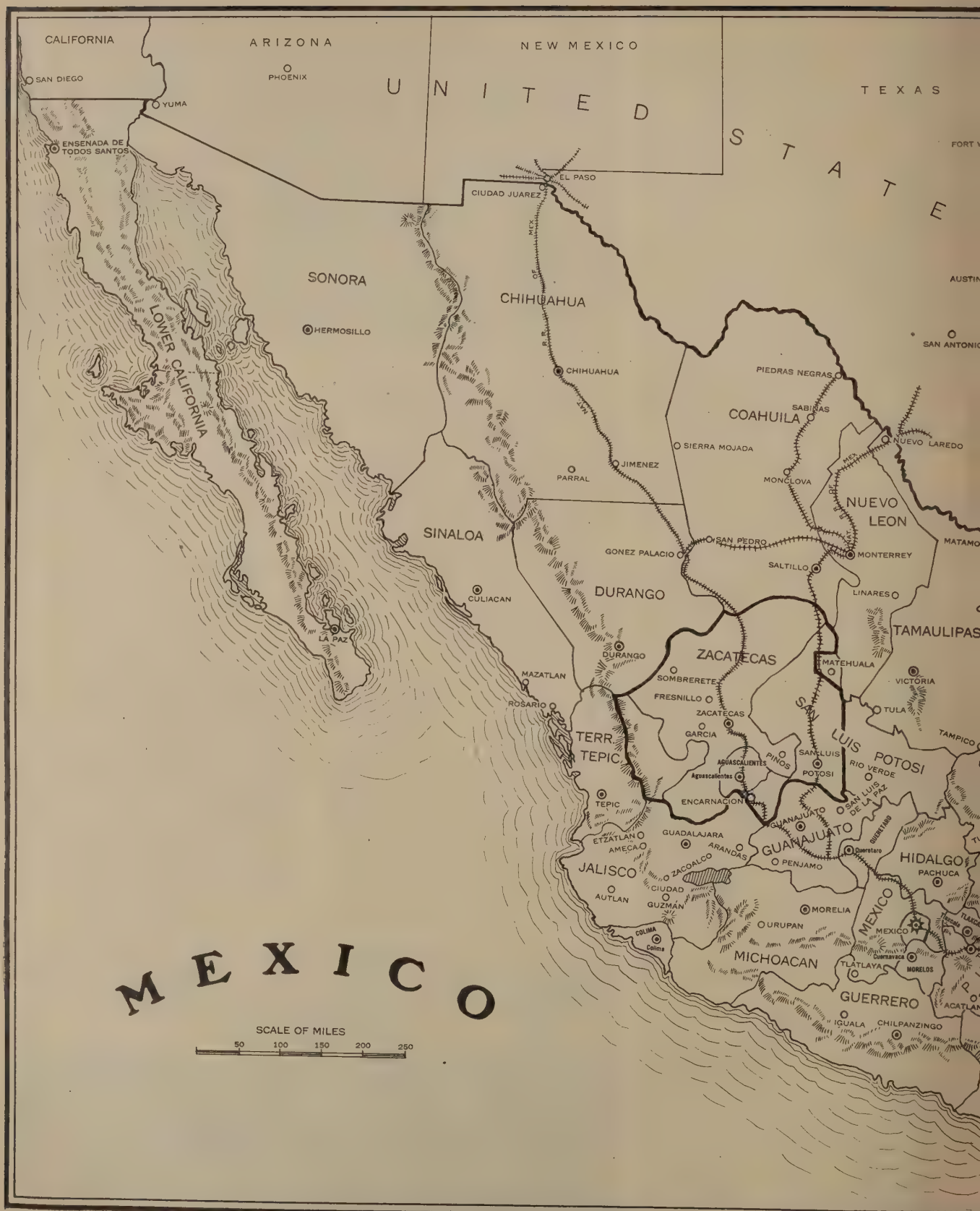
Sunday, February 16, we put on our Every-Member Canvass. Our aim was to raise $23 per week for ourselves, and $3.25 per week for others. The results are $30 per week for ourselves and over $7 per week for missions. We have $5,000 worth of property now, including our parsonage which you can see in the picture. We owe $1,000 on our basement and $1,000 on our parsonage. We have a membership of ninety-five. We have received about $100 missionary money and will return this many fold this year and hope never to need any more.

Our aim is to be out of debt in two years, complete our buliding in four years and help to establish three new churches in the county in the next five years.

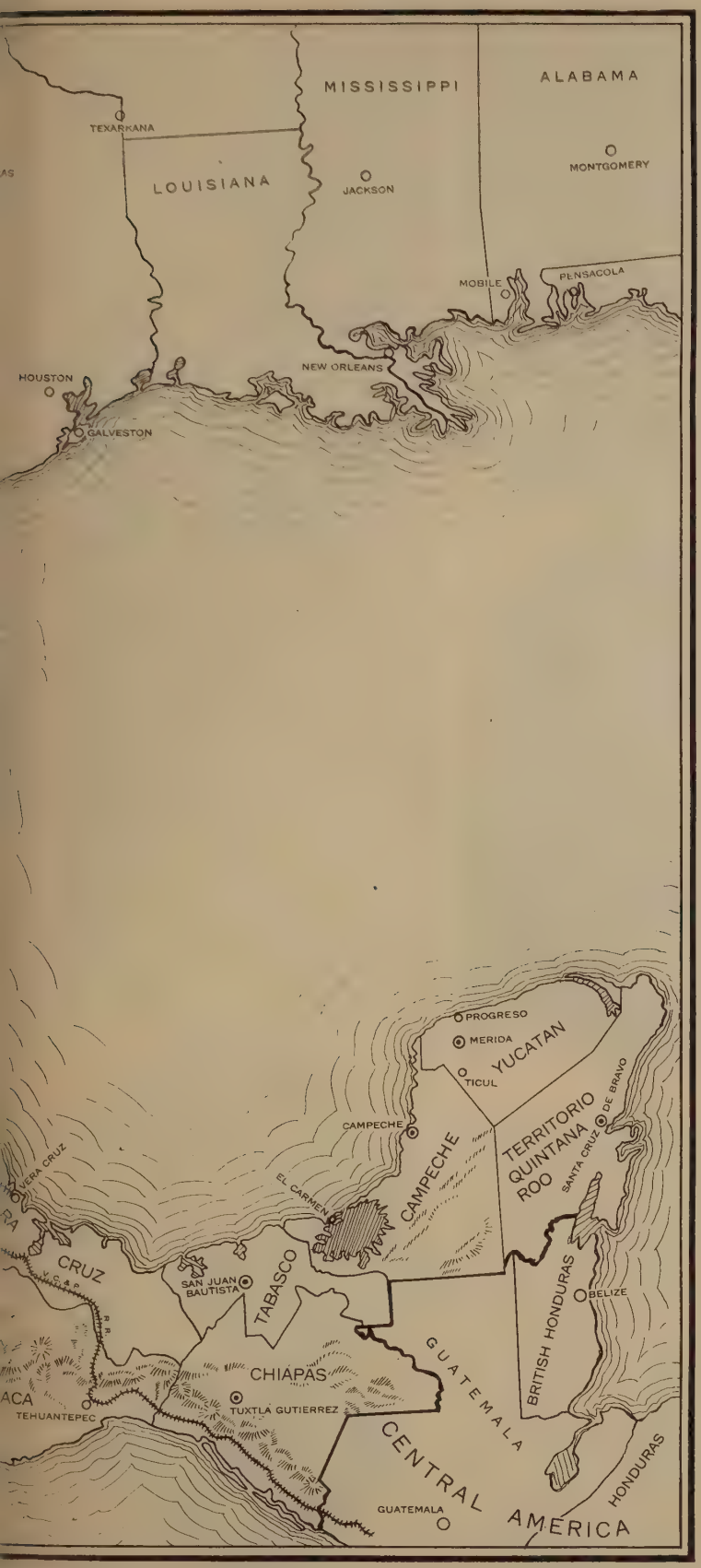
"We all have a mind to work."

CAROL M. RIDENOUR.

Church Beginning to Be at Ft. Benton, Montana



Field of the Disciples of Christ—Includes the States of Zacatecas and Aguascalie



rge Part of San Luis Potosi and Portions of Jalisco

Next Door South

THAT was a remarkable conference held in Mexico City February 17-21, 1919. In several respects it was unique in character. It was the first conference conducted by representatives of the various mission boards, on any field, to plan the work of that field. It was unusual for representatives of boards to meet with missionaries of the field and with native co-workers, to formulate plans of action. In comprehensiveness of program, in unanimity of purpose, in manifestation of the spirit of co-operation, certainly no conference has surpassed this. It is doubtful if any has equaled it. All of Mexico was under consideration, and every phase of missionary work. Twenty executive officers of eight mission boards of the United States, about twenty missionaries of those boards, and perhaps an equal number of Mexican teachers and evangelists, made up the conference. Most of these visited their fields of service as they went into Mexico, and so understood their problems as they came to Mexico City.

Our people were represented by Mrs. Anna R. Atwater, president of the Christian Woman's Board of Missions; A. McLean, president of the Foreign Christian Missionary Society; S. G. Inman, a former missionary in Mexico, now executive secretary of the Committee on Co-operation in Latin America; Elma C. Irelan and Mr. and Mrs. E. R. Child, missionaries of the Christian Woman's Board of Missions; Juan Flores, one of our Mexican ministers.

The subjects of discussion in the conference were such as these: Territorial co-operation and adjustments, educational program, with plans for a Christian university, several normal schools, agricultural and medical schools, a union evangelical seminary, literature, with plans for a union press and a union evangelical paper and book depositories, social and medical work.

Some Facts About Mexico

MEXICO is as large as Spain, France, Germany, Italy, Switzerland and Holland combined, or as large as that part of the United States lying east of the Mississippi and south of the state of New York. Two high mountain ranges traverse the country, running almost parallel with the coast, one along the Gulf of Mexico, and the other along the Pacific. The former is from ten to one hundred miles inland, while the latter is near the coast, with only a strip of land between the mountains and the sea. The varying altitudes give Mexico a great variety of climate and products.

It is rich in natural resources and is able to support three times its present population.

A century before the Pilgrims landed on Plymouth Rock the governor of Cuba sent Hernando Cortez to conquer Mexico. He was to take the true faith to the barbarians and to take possession of their lands in the name of God and the King of Spain. The ruthlessness with which they slaughtered the Aztecs and destroyed their civilization has few parallels in history.

Cortez was followed by a succession of sixty-two viceroys, who ruled Mexico for three hundred years. In that period the Franciscans and Dominicans and Jesuits undertook to convert the natives to Christianity. They labored unselfishly and with great zeal. They were eager to explore the farthest limits of the country that they might gain new tribes. It was under their direction that the Mission churches in New Mexico, Arizona, Texas and California, that give so much

Hidalgo

delight to tourists, were built. In that period the territory was divided and Spanish nobles lorded it over feudal estates as large as Spanish provinces.

The Inquisition was introduced, and for two and a half centuries it did the kind of work in Mexico that it did in Spain. It mercifully strangled its victims before burning them. In that period ships loaded with silver and gold from the mines of Mexico sailed to enrich the treasury of Spain. Ten billions of dollars were sent, but Spain was not satisfied.

In the time of the viceroys only natives of Spain could hold office. The Mexicans were not permitted to produce anything they could import from the mother country. They were not allowed to trade with any other nation. As a result the spirit of discontent began to spread among the people. As the exactions increased the spirit of discontent increased. The man who led in the revolt that ended in independence was a parish priest by the name of Miguel Hidalgo. Although he was not a military leader he gathered an army and took the field. The men who rallied around him were from among the lowly and were poorly equipped. They were armed with swords, pistols, lances, clubs and stones. But because of their numbers and enthusiasm they won several battles. The government sent an army of seasoned troops against them and Hidalgo and his followers were hopelessly defeated. Hidalgo was beheaded and his head was exhibited for ten years on the walls of the castle which he captured.

It was on the 16th of September, 1810, that Hidalgo raised the cry of independence. That was the year after Thomas Campbell issued the Declaration and Address, the year after Abraham Lincoln was born. Hidalgo is regarded as the Washington of Mexico. His statue is found in all parts of the republic. A state is named after him. The bell of the parish church that called the people to his standard is in the National Palace and is as sacred to the Mexicans as the Liberty Bell in Philadelphia is to Americans.

Morelos, another priest, took up the cause of independence. He failed and was beheaded as was Hidalgo before him. But the spirit of independence was in the air. Every breeze from the north and every mail from France carried the seeds of freedom. On reaching Mexico and sensing the situation, the last viceroy joined the patriots in demanding that Mexico be free and independent. Spain sent an army to bring the Mexicans back under subjection. Her army was defeated and she was compelled to acknowledge the independence of her former colony. The work begun by Hidalgo in 1810 was completed in 1821.

Two attempts were made to establish a monarchy in Mexico. But both Iturbide and Maximilian were quickly overthrown and paid with their lives the penalty of their ambition.

The war between Mexico and the United States grew out of the annexation of Texas. Mexico claimed all the country as far north as the Oregon border. The American colonists, probably with the approval of the United States government, resolved upon the severance of Texas from Mexico. Because of

Juarez

the attitude of Mexico toward the colonists, Texas revolted and formed an independent republic. Texas knocked for admission at the door of the United States three times. The Mexican government warned the United States that the annexation of Texas would be considered an unfriendly act and that it would mean war. Texas was admitted and admission was soon followed by war between the two countries. General Taylor defeated the Mexicans at Monterrey and at Buena Vista. General Scott took Vera Cruz and defeated the Mexicans at Cerro Gordo, at Pueblo, at Churubusco, at Molino del Rey and Casa Mata, and at Chapultepec. Meanwhile General Kearney defeated the Mexican forces in New Mexico, and General Fremont defeated the Mexican forces in California. In the treaty of peace Mexico ceded Texas, New Mexico, Arizona, California, Nevada and Colorado, an area of almost a million square miles. For this magnificent territory the United States paid Mexico $15,000,000. There are single townships in Texas and in California and in Colorado that could not be bought for that sum. It would seem that this cession was a good thing for the world, but the Mexicans have not forgotten it and do not love us for it. The war with Mexico is an event to which no American is able to point with pride.

Mexico is a Roman Catholic country. Catholicism entered Mexico with Cortez. One of the men who crossed the mountains on the way to Mexico City with Cortez was a priest. Church and State were one and inseparable from the first. The separation between the two was the work of President Juarez. He saw that the meddling of the Church in politics and the hoarding of so great a part of the wealth of the nation in its coffers was bringing ruin to Mexico. At that time, so it is confidently affirmed, one-third of all the wealth of Mexico was in the hands of the Church. Juarez confiscated all the property of the Church for use of the nation, and in other ways broke the hold of the Church on the government. The Church has the use of its cathedrals and other property needed in its work, but the nation owns them. At the present time the priests and nuns are forbidden to appear on the streets in the garb of their profession.

Porfirio Diaz was president of Mexico for thirty years. Diaz was a strong man and allowed no disorder in the republic. He induced foreign capital and enterprise to assist in opening up the country. He allowed foreigners to acquire control of the great plantations of coffee, rice, sugar, cocoa and other products. Under his administration railroads and trolley lines were built. Factories of all kinds sprang up as if by magic. Mines were opened, electric lights, telegraph and telephones were installed. Concessions were granted with a free hand. On the surface everything appeared to be going forward prosperously. But there was no freedom of speech or of the press or of election. Some critics had the temerity to criticise the government. Diaz thrust them into jail and fed them for a week on bread and water. Then he called them before him and asked them what they thought of his government. They

Carranza

said it was the best in the world. They were dismissed in peace, and from that time forward they had nothing but good to say of the government. In eight elections no vote was cast for any other candidate than the president. Property was taken from the peons. Their pueblos were as primitive and as unsanitary as in Aztec times. At the centennial celebration of independence the people cried, "Long live the Republic of Mexico!" "Long live Porfirio Diaz!" Within a year Diaz was forced to resign. He stole out of his home and city and sailed away from Mexico never to return.

Francesco Madero was elected president in October, 1911. For the first time in history the peons were allowed to vote freely. Opposition to Madero soon developed. It was impossible for him to satisfy all classes. The people did not receive free land at once. Madero was assassinated and Victoriano Huerta succeeded him. Because he did not reach the presidency with clean hands the United States refused to recognize him. After a stormy period as president, Huerta resigned and went to live on Long Island. On giving out that he was preparing to visit a daughter in Texas he was arrested and imprisoned. He died in prison.

In August, 1914, Venustiano Carranza entered Mexico City and remained three months. On October 19, 1915, the United States recognized the Carranza government as the *de facto* government of Mexico. Carranza is believed by those who know him best to be a patriot and a statesman. He has his enemies and rivals. Villa, Felix Diaz and Zapata have each a following. But it appears that Carranza's power is growing, and that his rivals are bandits and nothing more. In Carranza's administration a new constitution has been adopted. Under the new constitution laws in favor of the submerged classes have been enacted. Provision has been made for an eight-hour day, for a minimum wage and for profit-sharing in industry. The great estates are being divided and the people have the privilege of securing homes of their own. Carranza is deeply interested in the cause of public education. He sent several hundred teachers to the United States to investigate the best methods of education for a democracy.

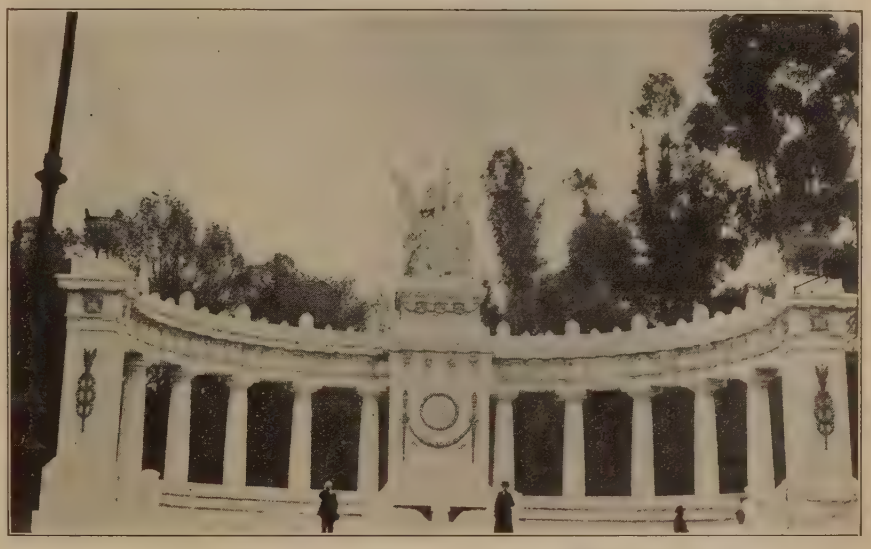
Mexico has a population of about 16,000,000. Of these millions twenty per cent are white, thirty-seven per cent are Indian, and forty-three per cent are of mixed blood. The so-called lower classes afford material as promising as any in the republic. The Mexican peon is the equal of the Italian, the Hungarian, or any other immigrant, and fully as capable of self-government. Those who know the common Mexican believe him to have the making of a man and citizen. Dr. Butler, who spent his life in Mexico, said that the pure Indian of the country is the best man in it. He is the man of greatest promise today. For four hundred years he has been the victim of oppression; he has never had a real chance to show what was in him. The Mexican records contain the names of pure Indians who rose from obscurity to high positions as ministers, generals, professors and deputies. Three Indians have been presidents of the republic. Secretary Seward said of one of these, Benito Juarez, that he was the greatest man he ever knew. When he was reminded that he was in the senate in the time of Webster, Calhoun and Clay, he replied that he had nothing to retract. The finest monument in Mexico City was erected to perpetuate the name and services of the "Little Indian," as he was affectionately called. Juarez is the Lincoln of Mexico.

Mexico has many rich people. Mexico City is called the City of Palaces. One sees as many automobiles on the streets as in any American city. But most of the people are poor, and very poor. One sees that in the markets. Portions of food costing one cent or half a cent are bought and sold. Most of the purchases in the markets are paid for in copper coins. In one market I saw rats for sale at 5 cents each. When the trains arrive at the stations scores and scores of men and women are on the platform waiting to sell food to the passengers. They are there early and late. They sell little; often they sell nothing. The beggars are out in force, the lame, the blind, the deformed. Women wearing the scantiest clothing hold out their hands for alms. In the cities one sees people sleeping in the doorways and on the streets. Women sit on the streets all day and far into the night selling sweets, cakes, oranges, peanuts, cigarets. Their entire stock-in-trade is not worth over a dollar. How they sell enough to keep soul and body together is a mystery. Most of the burden-bearing is done by burros and by human beings. Men carry fuel and water and freight of all kinds. The government is poor. That accounts for the condition of the railroads and for the lack of schools for all the children of the republic.

It is estimated that eighty per cent of the Mexican people are illiterate. Education was left to the Church, and the Church neglected her duty. The early monks did something, but even the monks were not sure that the natives were rational beings. The peons were serfs, if not chattels, and lived in virtual slavery and ignorance for four hundred years. The American consuls affirm that the peons are ashamed of their ignorance and are desirous that their children shall be able to read and write. The best thing that the United States can do for Mexico is to assist her in the education of her children. That kind of "intervention" will be welcomed and will do good. Any other kind of intervention will mean war, and will result in the alienation of all Latin America.

Mexico has had her revolutions, and we are apt to think of the Mexican people as revolutionists. Here is what Dr. Dabney of the University of Cincinnati has said on that subject: "The revolutions in Mexico have been phases of a blind, misguided struggle of a strong, ignorant people for liberty. They have sprung from a desire of the common people to realize the benefits of democracy. They have been a struggle against a feudal system approaching slavery."

There are 206 missionaries in Mexico; 325 churches; 22,282 communicants; 408 Sunday schools; 17,505 pupils; 569 native helpers; 8 hospitals; 139 day schools; 7,642 pupils; 30 institutions of higher learning; 4,108 students.



Marble and Gold Monument to Juarez in Mexico City

An Interview with President Carranza

WHEN, in a personal interview, I told President Carranza of the large plans the Mission Boards of the United States had outlined for Mexico and asked him if they would be acceptable to the government, he replied in an enthusiastic affirmative. He went on to say these significant words: "I will be grateful to you if you will make it clear that there is absolutely no persecution of Americans in Mexico; that both our government and our people are desirous of giving the Americans the same fair treatment we endeavor to accord to all foreigners; that, while it is not always possible to guarantee the safety of every individual, be he foreigner or Mexican—we are making every effort to give protection to all.

"As you have traveled in all parts of the republic, have you seen any indication that Americans are treated differently from other people, that they are persecuted, that they are not received with cordiality by government officials and the people generally? We deeply appreciate what some Americans are

Typical Mexican Home

doing to inform the people of the United States concerning actual conditions in Mexico, but notwithstanding these efforts there seems to be, on the other hand, an organized propaganda in the United States to depreciate the Mexican government and people, by making Americans think that their fellow citizens are ill-treated in Mexico and are not wanted there.

"The other matter which I would like to have you make clear to the American people is the actual conditions found in Mexico today. As you travel you no doubt find a great difference between conditions now and two years ago when you last visited us. You see improved economic conditions, less evidence of military rule, more schools, and new life developing everywhere. Go to the theaters—they are full; go to our moving picture shows—you hardly find a vacant seat; look at our automobile taxi service—you find it one of the finest anywhere, with hundreds of new machines on our streets. Prices are not exorbitant, schools are open and functioning. Some of the best minds Mexico has produced, both young men and those connected with education for many years, are giving themselves to solving the difficult educational problems. Trains are running on practically all lines; crops are more universally planted than for a long time. Now these are things we should like the people of the United States to know. We do not want fulsome praise nor anyone to shut his eyes to the fact that all problems are not solved. We do not ask favors, we simply ask that the truth in fairness be known.

"There is no real reason that I know of why your people and mine can not get along together. There are problems to be faced, but they are not insurmountable if we work honestly together for their solution. The establishment of an outstanding educational institution in the City of Mexico, along the lines you have mentioned, backed by Mexico's friends in the United States, would no doubt be one of the best ways to contribute toward a mutual understanding."

One of the most encouraging things about Mexico is the fact that its government is now in the hands of young men and a large number of these are connected with the Protestant Church, either by having been educated in mission schools or having been ministers of Protestant churches. The director of the National Preparatory School is a Presbyterian elder. The secretary of the National University is a former Protestant minister. The Director of Secondary Instruction for the Federal District is the son of a Protestant minister. The editor of the daily paper, which is the government's organ, is a former Protestant minister. Several governors of states are Protestants as are countless directors and teachers of public schools.

It might be well to add here that President Carranza has recently initiated reforms in the constitution of Mexico, which will do away with the prohibition of religious corporations from conducting primary schools and foreigners from exercising the rights of ministers of religion in Mexico. The American Mission Boards therefore feel that they can count upon the enthusiastic support of the Mexican people in the development of their large, inclusive, educational program.

The announcement of such a program has caused an expression of enthusiastic endorsement from many different sources in the republic and it has been hailed by the Mexicans as the best possible way that the people of the United States can show their real friendship and their desire to be helpful to the Mexicans.

The following resolutions, adopted by the widely representative Conference of Church Workers in Mexico City, aptly presents the situation:

"The Conference of Christian Workers meeting in the City of Mexico, February 17-22, 1919, wishes to express deep gratitude for the cordial way in which it has been received by all the people and for the fact that improved conditions and the open-mindedness of the people permit Christian work to be carried on in all parts of the republic, with protection and welcome for the workers.

"The twenty delegates from the United States, before arriving at the capital, have visited their work in all sections of the country, the routes of some being through Nogales, Sonora, Sinaloa and Guadalajara, others through El Paso, Chihuahua, Zacatecas, and Aguascalientes, others through Laredo, Monterrey and Saltillo, others through Matamoros, Victoria, Tampico and San Luis Potosi, and others through Vera Cruz, Jalapa and Puebla. Such travel has been attended with no untoward incident whatever, and with a far greater degree of comfort than was anticipated.

"Many encouraging evidences were found of the fact that the country is slowly but surely returning to normal conditions, socially, economically and politically. While some outlying districts are still greatly disturbed, practically all the centers exhibit stable conditions.

"We recognize keenly the many difficulties against which the government is working in restoring the country to a normal life, and register our hearty sympathy with the Mexican people in their earnest struggle toward real democracy.

"We pledge ourselves to do all within our power to promote a closer friendship and clearer understanding between the two neighboring republics, both by making known in the United States the real developments and deep aspirations we have found among the Mexican people, and by encouraging in every possible way the increase of those institutions and movements which are set to aid Mexico in her struggle toward a new life."

S. G. Inman.

Street in Aguascalientes, Mexico

The Heart of Mexico

THE work of the Disciples of Christ in Mexico has been under the direction of the Christian Woman's Board of Missions. Our first missionaries began work at Juarez, across the river from El Paso, in December, 1895. A school was conducted there, and a paper published. In June of 1897 the work was transferred to Monterrey, as this was deemed a more strategic center from which to work. In this city we established an English day school, a Spanish day school, Sunday school, Christian Endeavor societies, both adult and junior, and a church. Our missionaries published a paper. Here we had our Christian Institute, a school for both boys and girls; two mission homes, and we secured some fine lots for further enlargement. Our workers established some prosperous outstations in the states of Nuevo Leone and Coahuila. At Sabinas, one of our missionaries was located and a good day school and church were established. Piedras Negras became another station where the People's Institute made a fine record for reaching out after the leading people of the town by its wholesome atmosphere and its ministry to every phase of the life of the community. It was concerning this Institute that one of Mexico's leading statesmen said, "Were there twenty-five such institutions scattered over the Republic of Mexico there could be no war here."

In the best days of our work before the war in Mexico we had on the field sixteen American missionaries and thirty Mexican workers. We enrolled in our day schools seven hundred pupils, and in our Sunday schools eight hundred; in our church membership, eight hundred and fifty. Our property was valued at about fifty-five thousand dollars.

The war came on, and our missionaries were called out of Mexico, most of them against their wishes. Most of the time our American missionaries have worked at Piedras Negras, across the river from Eagle Pass, Texas. At other points the work, during the years since revolution began, has been in the hands of Mexican leaders, who have served nobly though conditions in the country made work hard and hindered progress.

This calling out of most of the missionaries of all the boards, this enforced pause in all forward-moving plans, gave the mission boards and the missionaries time to think of the great unfinished task in this land so close to us, our next door neighbor. Policies and plans of the past were closely scanned by representatives of these boards when they came into conference at Cincinnati, Ohio, in the spring of 1914. It was apparent that in the more than fifty years since Mexico had been open to the message of the missionaries, effort had been all too weak, and that results had not been commensurate even with the effort. It was discovered that in that vast harvest field too many workers had been trying to bind the same sheaf while, in other parts, no harvesters at all had appeared. For example, in one town of eighty-five thousand people, three strong mission boards were doing the same kind of work, often in competition with each other. In another state of one million people it is said no Protestant Christian was at work. Through the considerations and prayers of that conference in 1914, and several succeeding ones, culminating in this one at Mexico City, we believe the will of God for Mexico has been manifested to His people.

It was not easy for workers to transfer long established work to other boards, but finally it has been decided wise that responsibility should be divided among the various boards, so that the work of each may be clearly defined. There will be no needless overlapping and no competition, and it has been so planned that no part of the Republic will be left without help and sympathy in its many problems.

Two or three boards, from the first, felt that they could not enter into this plan of co-operation, so they will continue to work wherever they choose. We are believing that these also will fall in with the spirit of these days, and that they will co-operate in local activities.

Let no one believe that any communion, by entering into this new plan, is circumscribing its possibilities of influence and power. Our people have responsibilities in a territory of one and one-half million people, in the very heart of Mexico. If, by extreme diligence and devotion we get this responsibility cared for, some other communion, having a larger part, will surely bid us welcome to share their burden with them, and always it will be true that the light that shines brightest where it is placed shines the farthest. Our anxiety ought not to be based on fear of limited possibilities or circumscribed influence. Our position is central, our responsibility very large. Rather might we fear lest, having a great opportunity, we fail to use it up to the full measure of our ability. Sad for us, if, in a few years, the Master should say, "Take away what they have and give it to others."

Our work is to be in four of the states in the center of the Republic, San Luis Potosi, Aguascalientes, Zacatecas and small portions of Jalisco. Though this territory is mostly within the tropics its elevation of from 6,280 to 7,500 feet above the sea level renders it comparatively cool the year around. In our February visit fires in the hotels would have added to our comfort. The three states first named have capital cities of the same names, where we expect to establish work in the near future. From these cities we hope to work out first to other large towns, then to the smaller towns and rural places. While we were still in Mexico we made a program for these capital cities which, since, has been adopted by the Christian Woman's Board of Missions as the general plan upon which we shall proceed, making such changes as become necessary on account of the force of workers and the equipment we are able to command. We submit the program here:

San Luis Potosi—Church and Sunday school.

People's Institute, with reading room, circulating library, boys' and girls' clubs, night classes in English, commercial courses, shoemaking and other mechanical courses; classes for newsboys, motion pictures and lectures on hygiene, etc.

Church at San Luis Potosi, Mexico, with Subsidiary Buildings on Either Side

Day school and kindergarten.

Clinic, with daily meetings for those attending.

Aguascalientes—Church and Sunday school.

People's Institute, with activities as above outlined.

Girls' and boys' day school, kindergarten.

Orphanage.

Secondary girls' school and normal, to educate teachers for country schools.

Agricultural and mechanical college for whole territory.

Clinic, with daily meetings.

Headquarters for evangelistic superintendent.

Zacatecas—Church and Sunday school.

People's Institute, with activities as above outlined.

Girls' and boys' school.

Manual training school.

Clinic, with daily meetings.

San Luis Potosi is a city of 62,000 inhabitants, 327 miles north of Mexico City. It is a commercial city of importance, and is the center of large mining interests. Tourists find this one of the most interesting cities of the country. The state of San Luis Potosi is said to have a population of 600,000. Our

work will be in the capital city and throughout the western half of the state.

Aguascalientes is a city of 56,000 people. It is noted for its hot springs, as the name indicates. The climate is very delightful and healthful. The state, of the same name, is rich in minerals and is making some progress in agriculture. It has a population of more than one hundred thousand.

Zacatecas, the capital city of the state of the same name, has about thirty-three thousand inhabitants. The picture we give shows the city spread out in a depression between the hills. This picture was taken from one of the hills where we stood looking down on the city. The state of Zacatecas is rich in minerals. This state almost surrounds the state of Aguascalientes. The revolution has caused much suffering here.

Jalisco. The state of Jalisco reaches up into the other states named above, and the workers of the other boards requested that we should take responsibility for those parts which might be more easily reached from Aguascalientes and Zacatecas than from their places of responsibility.

Several union enterprises will be shared by our people.

The Evangelical Seminary at Mexico City has had one year of successful operation and is in the midst of a second year. To date twenty-seven students have enrolled for training in the ministry. They have been sent by six different bodies. We are, at this time, adding two of our young men to the list. A good and suitable rented building is being used for this school. Our conference was held there. We hope in the not distant future, when need arises, to furnish a member on the faculty of this school.

A joint press, a joint book depository and a joint weekly religious paper have been planned for all communions working in Mexico. We are glad to have part in this far-reaching plan.

A union hospital in Mexico City is being planned for in large proportions. We may not feel able to share in this enterprise, but the ministry of such an institution can not fail to make its appeal to us as to all who know the need in the capital city.

A great Christian college or university for Mexico City will prove a mighty influence. It is proposed that this institution be not financed or managed by the Mission Boards, but that it be built and endowed by individual gifts and that it be directed by a board of managers somewhat as Robert College is directed.

For the program we have outlined, together with our service for Mexicans in San Antonio and southern Texas, we shall need from thirty-five to forty American missionaries, and even more Mexican workers. We have now in our force at least a dozen fine Mexicans who have been faithful in preaching and teaching and leading their people, and are ready to go to this new field. Of our missionaries we count Mr. and Mrs. E. T. Cornelius, Mr. and Mrs. E. R. Child, Mr. and Mrs. Moody Edwards, Miss Elma C. Irelan, Miss Clara Hill, Miss Pearl Gibbons, Miss Hallie Lemon. Miss Jane Brewer and Miss Mary Elizabeth Fuller are newly appointed to the work. Dr. Ezra Lines has worked with us in Mexico several years. He expects, on returning from army service in France, with his wife, to join our force in Mexico. We count ourselves fortunate, after so much uncertainty in planning, to have so many ready for this big task down in Central Mexico. Others are already enlisted and are making ready, and we hear the steps in the distance of those yet to enlist. We do not want armed intervention in Mexico, but to put such forces into this neighbor republic as shall, in the spirit of Christ, sympathize with her sorrows, minister to her sickness, teach her untaught children, strengthen her aspirations for better things, seems to us a reasonable service and a glad privilege. Mexico will welcome such helpers as brothers.

"Yes, I believe in armies—
Beautiful, sun-bright armies,
Rising out of the ruins of war
As riseth the morning star;
Swift to the world's salvation,
Splendid, equipped and strong,
Not nation armed against nation,
But men arrayed against wrong."

As we went into Mexico, and on our return, we visited some of our churches in the northern part. We told them of the new and larger plans. Their spirit was fine. They rejoice in the larger hope for their country's evangelization. They recognize that they have been helped for years, and some of them plan to go right forward on a self-supporting basis. All the Boards have labored to bring churches to self-support, and all will rejoice at such decisions.

Our school buildings, homes and Institute building, and lots we hope to exchange for property in the new field. In making adjustments we shall, of course, have to make considerable changes and repairs in buildings, and soon some new buildings will be necessary. The agricultural school, which is to serve our whole field, will make heavy demands on us. It will probably cost two or three hundred thousand dollars, but Mexican people are hungry while their deserts can be made to produce food in abundance if worked by skilled hands. Many are without work who would work in the soil if they were taught how. This enterprise, with all the attendant possibilities of Christian character building, will surely challenge some one to make the investment.

Our one normal school must be a worthy one, as it will train teachers for our entire territory. The government schools may gladly draw from our teachers if we have them ready. Eighty per cent of illiteracy is reported for Mexico. She is struggling for more widespread education. She deserves our help, and her very need gives us a rich opportunity.

Southern Section of Zacatecas, Mexico

It will be noticed that, in each of the three leading cities of this section, we have planned an Institute in the interests of the people. We were pioneers in this kind of work in Mexico, and we thoroughly believe in its effectiveness. It touches the lives right where they are, and establishes confidence among them. The masses of the people are without wholesome places of entertainment and instruction, and they are without leadership in some of the great fundamental things of life and character. The influence of the Institute reaches also into the highest spiritual realms.

Strange to say, our own small orphanage is the only Protestant institution of the kind in Mexico. As refugees, in the stormy days of the revolution, our missionaries brought these children across the river when they came out. They have cared for them under very trying circumstances at Eagle Pass. It is our hope that we may be permitted to take them back into their own country and care for them and others there. It was a delight to see the twenty-five fine young girls who are depending upon us. The conference advised that we continue this work, and the Mexican workers especially urged the great need of it. It will cost at least one hundred dollars per year for the support of each child we take. Will our people think it worth while to pay so much? Are we able? How many should we allow to enter?

Lord Bryce said: "Now, when old things are passing away, is the time for us to make the one supreme gift in which we believe the safety and future hope of the world lie,—a knowledge of the life and teaching of our Lord Jesus Christ. Let Christianity go as a beneficent power, with new thoughts and new hopes, to be a link between all the races of mankind."

Yes, now is the time for us to make this "supreme gift" to the very heart of Mexico.

ANNA R. ATWATER.

Solving the Mexican Problem

THE forces of the Evangelical churches of the United States have been studying for several years how to unite in a program that would help Mexico and promote mutually helpful relations between the two countries.

The first conference to consider these questions was held in Cincinnati, Ohio, in June, 1914. The program then outlined has since been enlarged through the Committee on Co-operation in Latin America, representing the various Mission Boards involved. Of late conditions developed which seemed to warrant a holy boldness in the formation of unprecedented plans comprehending all sides of the problem.

A conference of Christian workers was held in the City of Mexico, February 17-21, 1919. It inaugurated what is probably the most inclusive co-operative program ever outlined by Christian forces for any nation, a program unanimously endorsed by all the Mexican leaders, missionaries and Board representatives present. President Carranza, in special audience, gave assurance of the government's approval. Many well-known Mexican leaders of the educational, political and commercial world enthusiastically endorsed it. Among the outstanding phases of the program are: A university in the City of Mexico; a hospital in the City of Mexico; eight agricultural schools in as many different sections of the republic; a Community Center or institutional church and a school of mechanical arts in each center of importance in the republic; normal schools in such districts as do not yet possess them; the strengthening of those already existing; the development of the Union Theological Seminary already existing in Mexico City; the uniting of the various missionary publication interests into one publishing house, book store and one weekly paper for the whole republic; a definite division of territorial responsibility so as to avoid overlapping or duplication of effort.

Each communion has mapped out its program for the field for which it is particularly responsible. To promote the co-operative program the following workers are requested: A general secretary of the Committee on Co-operation in Mexico, who shall give his time to all general questions of co-operation, including work for Sunday schools, young people's societies, temperance and other activities; a secretary of education, the executive of the newly formed Board of Evangelical Education; a specialist on agricultural education, who shall advise with the eight boards who are to conduct the agricultural schools; an agent for the Union Press (provided); an editor for the union paper; three additional professors for the Union Theological Seminary.

The sums needed for the various union institutions are estimated as follows: University, $5,000,000; hospital in Mexico City, $1,600,000; evangelical press, $150,000; Union Theological Seminary, building and endowment, $600,000; two industrial schools, $500,000. Each mission has made out its particular budget for its own field and needs.

SAMUEL G. INMAN,
Executive Secretary, Committee on Co-operation in Latin America, 25 Madison Avenue, New York City.

The greatest prosperity that a man can have from God is the gift of *a heart that loves to give.* Under the Old Dispensation it was a law to give the tenth part of one's income to the Lord. Under the New Dispensation all giving is a voluntary thing. A man who had complied strictly with the terms of the law in giving his tithes might be just as covetous as ever in regard to all the rest; but a man under grace has the covetousness itself broken up, and feels that all is the Lord's and only lent to himself for a little season to use for the Lord, to do good with as he has opportunity.—*G. B. Cheever.*

Northern Section of Zacatecas, Mexico

Africa's Call for Medical Help

WHILE we are in health, and soon after our Thanksgiving time, a terrible plague has struck our country and death and sorrow are going hand in hand with terror here now. Of course, you know about the so-called "Spanish Influenza." We heard of its arrival at Matadi, then through the carelessness of state officials it has spread until it has reached inland a thousand miles and will continue to spread across the continent.

La grippe is easily handled by white people, you know. But the natives here are especially susceptible to lung trouble, and don't seem to be able to endure much infection. From great lack of care, many cases develop into pneumonia, and that causes the great number of deaths among the native people.

Reports come that many have died at Coquilhatville and Bolenge. It started here about two weeks ago and we are fighting it the best we know how. Here in our Christian Lotumbe, out of seven hundred people we have lost nine so far. Two of these were old, one very weak from a former illness, and three children. The others were unable to stand the ravages of pneumonia. There are two or three at the point of death, and about forty others dangerously ill, while almost two hundred are sick, and more than a hundred are up and about after having the disease.

Clay (Mr. Hobgood) spends almost all his time among the people; goes out right after breakfast and today he came in at almost four o'clock. Emory Ross goes out in the afternoons. They do all they can to cheer and encourage the people and give out what medicines we have and that they know how to handle. Our medical supplies are very low, and, of course, they are unable to handle medicines that might be harmful.

Oh, for a doctor! How our hearts ache for these poor mothers and fathers who are losing their little ones now. I wonder if some of the many doctors at home wouldn't have been willing to come out here to save the little, bright-eyed babies who are just as dear to their parents as ours are? One little, fat, two-year-old boy named Petelo, whose smile and big eyes always attracted us, made a brave struggle last week, but wasn't able to win. So his poor parents poured out their hearts in sorrow. Now his mother is very ill and her little four-months-old baby will be apt to get it. But there are too many to tell about, and it is too sad. I've never in my life seen anything like it. We hear always about the plagues in India and China. They are much worse than this, I know, and they must be dreadful. It is most awfully hard to get a native to take any precautions against spreading or catching a disease. In fact, it is an insult to tell a person he will give some one a disease, or ask if they have gotten it. This is one big reason for the rapid spread of the influenza. We are trying our best to get this idea out of their heads.

But the Lord has been wonderfully kind to us. The weather has been splendid nearly every day, and at a season of usual rain. Also the small proportion of our people that have died makes us believe He is with us. Some are coming out of the very shadow of death—and we are so thankful that we are able to help them with medicine and food. Many are suffering from hunger—have no one to care for them. We have given out rice, rice, rice. And fortunately we have had a nice wild pig and an antelope. So we have made soup and sent meat to many. I think Myrta (Mrs. Ross) and I sent soup and meat to about fifty people today, besides rice and fruit to a few and milk for some babies. I was one of the first cases at Lotumbe, but we feel that my light case was an exampde of how it would go if properly cared for. We hear that Dr. and Mrs. Barger have both been sick. One white trader died at Bolenge. They have had a terrible time down there and at Coquilhatville. People are terribly crowded, and so many are in poor houses with no one to care for them and no food.

Our evangelists were just coming in with the biggest class of inquirers we have ever had at Lotumbe when the plague started. So we hustled them right away before it spread, so the inquirers would not be in the midst of it, and make for crowded quarters. We hear that many are sick and dying in the adjoining towns. MRS. H. C. HOBGOOD.

A Call to the Younger People

John 15:13-15

NOW that the Easter message is fresh in our minds, let us hasten to plan our work so that we may keep the spirit of its happiness and joyousness in our lives during the entire year. We trust that the offering which was made in the interest of the children and aged people in the various Homes of the National Benevolent Association has meant more than the mere giving of money. In other words, we hope you have come to know the fine qualities of these persons whom it is our delight to have as our friends in these Homes. If this is the case, the "calls" which I have for you will be readily answered, and if you do not know, then the first "call" is that you send for literature as to the conditions existing in the different Homes. Wherever your greatest interest is, get in communication with the persons in charge and they will consider it a pleasure to give you the information you desire.

There are many classes and groups of young people in all our churches who have only heard of our benevolent work. My interest in the youth of our brotherhood causes me to write you thus personally that you may know of the things which, being built into your life, will cause you to be happier and at the same time bring happiness to others. The "call," then, is as much for the sake of the young people in the churches as it is in the interest of the Home children. Usually when the question regarding the needs of the Homes comes it is with the idea, "What can we do for the Home and its people." I want to change that to say, "What can we do with the Home children?" I want the relationship existing between our church people and the Home people to be that of friends. To that end there are a few suggestions of a practical nature which I trust will stimulate our young people to think still further and to act accordingly. These things may be done by Sunday school classes or the Christian Endeavor Society, or the group may interest others in helping them to do them.

First: Won't you consider inviting some of the children from the Homes to be your guests for some period of time during the summer? If you select the older children, remember that girls naturally group in pairs, while boys group in larger numbers. Sincere friendships will invariably result from such associations.

Second: If you cannot entertain the children at your homes you can select them for your friends and get acquainted by correspondence. In that way, you can find the interests of each other and be friends. As such a friend, the class will seek to do the things which will prove their friendship. Perhaps your "Home" friend needs clothes for school. If she (or he) is your friend she will accept gifts the same as any other friend would. This friend will also be a help in your class or group activities. Keep her in touch with your work by furnishing material so she can help in that knitting, or whatever you are doing.

Third: Share your vegetables and fruit with the friends at the Homes. My! Wouldn't a girl or boy be happy to have a parcel delivered to them personally from their "friend"? Treat this friend as you like to be treated. Then, when time comes for putting up fruit, invite the "Home" friend to come and help do it.

Fourth: The friend by correspondence has been suggested, but let me remind you that postage costs this year. You will enjoy the letters more if you have to pay your return postage. My fourth suggestion was not that you pay postage and furnish stationery, but that one of the very best ways to provide for a really splendid offering is for every member of the group to put away each day the equivalent of a postage stamp or the price of a street car trip. A good plan would be to have the picture of your "Home" friend placed very near an attractive box or basket so that each day you would be reminded of your interest.

Anticipating the happiest vacation time for the youth of the Christian churches in this beautiful service, I am, Your friend,

K. E. HODGDON.

Keep the Home Fires Burning

THE war is over, but the continued high cost of living and the resultant distress at home continues and will continue for a time. Therefore, we are passing on to the members of all our churches a message received sometime ago from Charles Reign Scoville:

"Let us keep the home fires burning by seeing to it that the babies do not perish. I suggest that you ask everyone in our brotherhood who has a service flag in his home to adopt a little baby through the National Benevolent Association for the year. I mean that they should agree to supply the expense of at least one child. Mrs. Scoville and I will be glad to take the first baby and will agree to furnish its support."

Who will be the next to follow Mr. and Mrs. Scoville's example? What finer expression of our gratitute for peace could we give, what finer service could we render our country and our church? While we are shouting for joy over the return of peace, hundreds of thousands of children in our midst are crying for a home, for bread and for love. Here is an opportunity for us to contribute toward good will among men. Shall these children cry in vain? Six hundred of them in the Homes of our Benevolent As-

sociation, two hundred in the Christian Orphans' Home, St. Louis, depend upon us for bread. Shall they go hungry? They are God's children. It is not His will that they should perish.

FOOD DONATIONS INDISPENSABLE

With the present cost of food supplies, our donations have become a very important factor in furnishing our table. We must have thousands of cans of good, wholesome, home-canned fruits and vegetables. Donations of chickens and of eggs are necessary to the health and happiness of our great family. We never have enough. We need potatoes, cabbage, turnips and beets. We need flour, fresh and salt meat and fish. We need apples in quantity; they mean health to the children. In short, we need everything that is good to eat. These will mean but little in actual outlay to you, but they are of great value to the children. It is a source of great relief, with a family of 600 to feed, to know that the larder is well supplied. These gifts mean comfort, health and happiness to the children. It is almost impossible to compute their intrinsic value.

If you would increase your own peace and comfort next winter, begin now to share with the children in their need. Your fire will burn with a richer warmth if when the winter winds blow you have visions of happy-faced children, if you hear the music of their happy voices made comfortable by your liberality.

Japanese Faith

(The following is a translation of a letter received at Christmas time from the sister of Katsura Takeshima whose home was in the most difficult village in our district.)

Kisakata, Japan, Dec. 27, 1918.

Dear Mr. McCall:

I am a sister of Katsura who was under great obligations to you during his middle school days at Tsuruoka. Your letter came to him a few days ago but my brother is dead. Being ill about two days he passed away at a hospital in Sendai in March of last year while attending the Sendai second higher school.

As you know the entrance examinations are very hard. Not only was he successful in entering the school but stood at the head of his class at the close of the first term. He was greatly pleased to be thus blessed. But suddenly he left us. It is said that his death was so unexpected that even his classmates could not be with him the last moments of his life here.

When he was at home last for the winter holidays he spoke of wishing to see you very much. He was fond of Hymn No. 331 and used to hum it while alive—but now being close to God he can sing it always. (This old, old hymn, based on Phil. 1:23, many of us learned from parents and grandparents—"I Would Not Live Always.")

Though I was in Sapporo when you called in our home last I feel that I know you well for I have heard you preach and sing often. When you pass through Kisakata please do not fail to call in our home. Good-bye,

YASHIKO TAKESHIMA.

(This young man had never been baptized to my knowledge but he belonged to that large class of boys that one is compelled to love. Work will always be easier here because of this letter.)

A Missionary Baby and Church Extension

THE FIRST recorded meetings of Disciples of Christ in Baker were held on January 2nd and 9th, 1910, under direction of C. F. Swander and Clara G. Esson. Forty-two people responded to the invitations. Thus was born the baby church, with complete organization and a tabernacle following in order.

In September, 1913, a loan was secured from the Church Extension Board to complete payments on the new building, and thus the second period of hope was inaugurated. I am convinced that the stimulative effect of a loan is often greater than its intrinsic value.

The writer, on assuming the pastorate in March, 1918, found that no provision had been made to meet payments on this loan, and that, doubtless, by reason of the war,

W. E. Rambo, Minister, Baker, Oregon

which had taken precedence to everything, delinquent installments had accumulated to an amount that was financially dangerous.

As usual, the Church Extension Board came to the rescue, adjusting the old mortgage, now about to expire, by means of a new loan. Thus a second time has a loan put new spirit into the congregation. It has enabled us to finish the basement for Bible school work and otherwise to improve conditions and equipment preparatory to undertaking the new tasks of a new age. The next goal is self support and self respect!

Baker's history reaches back to the thrilling days of adventure—of the romance of empire building—when the lure of gold and the wilderness challenged those daring spirits that have made the "Great West" to "blossom as the rose." It became the county seat in 1868.

The Methodists came here "as soon as there were people," to quote their minister. The Baptists organized in 1871. The Presbyterians, in 1884. The Catholics, in 1870. Their record is instructive. Here it is:

1. St. Francis College and Academy, "established by the Sisters of St. Francis" in 1885. A new building, erected in 1903, occupies an entire block—the choicest of the city—and has three stories and a basement, and is about 120 feet by 240 feet in size.

2. St. Francis Cathedral, about 80 feet by 150 feet, erected on the site of the old church in 1906. The Bishop's mansion, three stories and basement, with garage, cars and all modern equipment, occupies with the cathedral, the entire block west of the academy.

3. St. Elizabeth's Hospital, established in 1897 in a large frame building, now occupies a new building on an entire block, erected in 1912. It has three stories and a basement, and is about 160 fe by 170 feet in size.

All these buildings are uniformly of native gray sandstone, of rusticated ashlar masonry, massive and puissant! The investment would reach conservatively to half a million dollars!

Baker is a type and symbol of many of our mission churches. We have dallied before golden gates of opportunity, wide open, until others have entered. Then, we have pushed in as defendants against charges of duplication and proselytism; and all the time boasting, rightfully, of a plea which we believe the only solvent of schism—the only hope of a divided Christendom!

Again, we committed to forty-two Disciples the task of compensating for forty-two years of procrastination; and we depended on this feeble force for all the initiative and executive wisdom and energy to win a town of ten thousand people to New Testament teaching and practice.

To be sure this is looking backward. But only so shall we look forward with assurance. Baker Church is militant; and she will triumph. But she might as well have obtained that distinction long ago, in which case she could now be a mother to many.

I wish the fathers of our restoration movement had combined with their sup rb evangelism as divine a statesmanship; that they had taught stewardship as assiduously as they did the other cardinal doctrines; that they had then immediately mobilized each convert as part of an articulate unity, instead of waiting for the evolution, through a century of discoveries of deficiencies, one by one, of separate organizations, often quasi-independent, each doing a partial task, however, important—and all, for the most part, leaving initiative to local demand and vision. Growth might thus have been by geometerical progression, instead of by simple addition—or sometimes by subdivision. A congregation aloof from our world task would have been unthinkable. Is it too late? "There remaineth yet very much land to be possessed."

W. E. RAMBO.

Baker, Ore.

It is not possible to understand the actual progress made in Japan in improving the condition of women without some consideration of the effect that Christian thought and Christian lives have had on the thought and lives of modern Japanese. If Japanese women are ever to be raised to the measure of opportunity accorded to the women of Christian countries, it can only be through the growth of Christianity in their own country. In the Peeresses' School, which is conservative, . . . there are 5 professing Christians among the 35 teachers.—*Bacon.*

Program Helps

June Program

The Call of the Orient for Leaders.

(a) The Trained Oriental, the Most Acceptable Leader.

(b) Christian Colleges for the Women of Asia.

(c) The Present War a Challenge for Unprecedented Christian Effort.

BIBLE STUDY: The Book of Philippians.

BIBLE QUOTATIONS: Ps. 90:17, Prov. 16:3, John 5:17, I Cor. 3:14, II Thess. 3:13, Eph. 4:11-16.

SUBJECTS FOR SPECIAL PRAYER.

Thanksgiving that Christ has called us all to be ambassadors for Him; that as the world turmoil of the hour calls us into unprecedented effort to bring success to our nation and allies, we are made to hear the Christ call and to give unexampled response for the tasks entrusted us.

Pray for the new leaders of the East and for the Christian Colleges.

Pray that our international, state and local officers may be able to lead the women of our churches into a world-wide co-laboring with Christ.

SPECIAL HELPS ON THE PROGRAM

"Christian Leadership for Women of the Orient," page 21.

June—Leaflets: "Working Women of India" (pages 21-24), 5 cents; "India's Call for Leaders" (pages 7-12), 4 cents.

Books: "Women Workers of the Orient," chapter VI; "Women and War Work," chapter XIV.

In addition to these suggested helps, special attention is called to the new Booklet, "Women of the Meiji Era," by Mrs. Maude W. Madden, author of "In the Land of Cherry Blossoms."

The author says in the foreword, "The purpose of this little book of mine is an attempt to give specific information about a few of the most notable leading women of Japan." The sketches are written in Mrs. Madden's own charming style, and for a meeting whose topic is "Oriental Leadership," will furnish most interesting material.

SUGGESTIONS FOR THE PROGRAM

SONG: "Fling Out the Banner."

DEVOTIONAL PERIOD (Ten minutes).

SONG: "When I Survey the Wondrous Cross."

BIBLE QUOTATIONS (To be given by new members).

CIRCLE OF PRAYERS (On definite subjects suggested).

SPECIAL MUSIC.

BIBLE STUDY: Review of the Book of Philippians.

Two talks or papers on the sub-topics of the day's program.

FACTS FOR THE BUSY WOMAN.

HIDDEN ANSWERS.

A short discussion and review of the conditions of "Women Workers of the Orient" as studied during the past six months.

SONG: "Rescue the Perishing."

BENEDICTION.

Facts for the Busy Woman

THE time has passed long since when we can sit calmly back and piously assert, "that man must work and woman must weep." Our new social philosophy teaches us that the weeping must be stopped all around, and that the working must be injected with new spirit.—*Women Workers and Society.*

"The status of the foreign-born woman, especially of the peasant class, is very different from that of the American woman. For instance, we expected to have the Children's Day program at seven o'clock in the evening. One girl spoke up and said she was so glad, then her mother could come, because at that time she would have given out the supper and her father would not be home yet. She added, 'My father don't leave my mother go no place.'"

"The Russian spends his increased earnings for his two luxuries, meat and beer. In their native land, they are an out-of-door people, living simply. Here they have new and different food, without being told how to prepare it. One man said, 'I was two months learning to eat tomatoes.' Yet those tomatoes were prepared in such a way that we could not have liked them."

"This is the so-called era of the child, yet as the foreign child has expressed it, 'someone is always hollering on me.'"

If our history be traced back far enough, we would all be found to be immigrants. Through great migrations in times past the providences of God have been revealed, and his purposes worked out.—*Christian America.*

"In Labrador missions have saved the Eskimos from economic disaster. The missionaries have been instrumental in building up a large trade in seals and fish, which is being conducted on a profit-sharing basis, so that especially in the case of furs the fortunate trapper obtains the benefit of an advance in price in the London market. 'Were it not for the trade conducted in connection with the missions, the Eskimos of Labrador would probably before this have become extinct, like their countrymen who formerly lived to the south.'"

The final tremendous argument for industrial missions is that they will help to prevent the formation of that gulf between the laboring class and the church which is found so often in certain Western countries.—*Ancient Peoples at New Tasks.*

When industry was carried on in the home it was social. There was always time for chatter and laughter while work was in process; but not so in our modern industrial era, where ordinarily, in the up-to-date factory, there are stringent regulations against the chatter and laughter that help to make youth pleasant. Doubtless this can not be avoided; if hundreds or thousands of employes were given carte blanche to converse as they pleased, industry would soon be at a standstill and chaos would reign.—*Women Workers and Society.*

"The shoemakers and printers and bricklayers and machinists of the world need the fellowship of the Carpenter of Nazareth. They must have it. The Christian Church must give it to them. We have been in our high pulpit in the cathedral, preaching Christ as the king of kings. We have not had much to say of him as a laboring man. And when 'working classes' began to swarm in the vicinity of our church, we have moved our church up-town. All that must be changed. The great errand of the Christian Church throughout the world today is to bear a definite message of hope and help to the world's workers."

"'Industry is not a circus,' said one employer when asked if it would be possible for him to inject a little more of human interest into his plan. 'Industry is not a circus,' he said. 'It is a solemn reality, and it is no place for giggling girls and smirking boys.' Thus did one millionaire free his mind from any further responsibility in regard to the 12-000 people who worked for him for wages."

The gospel of the cross and the gospel of the plow can not longer remain two separate gospels. They must become one.

The name of Christ must be stamped on every trowel and chisel, lathe and loom, so that every man who labors shall realize that the tools in his hand are sacred, and the work he is doing divine.

The tremendous social results alone of industrial missions would be sufficient warrant for their continuance. And, after all, what is social that is not spiritual? Cleaner bodies, better homes, greater interdependence and brotherhood, more skilled hands, and clearer brains lead the way to high ideals and spiritual vision.

Indian villages in our own West are being cleaned up by the power of—lace! One mission organization maintains lace schools on ten reservations.—*Ancient Peoples at New Tasks.*

Our fellowmen are our brothers. We can not shake off our responsibility and be guiltless. Already we have suffered as a nation, because we have failed so largely in caring for the strangers who have come to our shores.

It is somewhat remarkable that the story of redemption, which begins with a garden in which is a single pair, man and woman, should close with the vision of a city, vast, inclusive, accessible, self-sustaining; "and the nations of them which are saved shall walk in the light of it; and the Kings of the earth do bring their glory and honor into it."

The story passes through all the gradations of isolated individualism, and the multitudinous intricacies of social relations up to an ideal purified social order.—*Christian America.*

Philippians

TO WHOM ADDRESSED

PHILIPPI was an important city in the eastern part of Macedonia, some three miles from the Aegean coast. Originally it was called Crenides, but the name had been changed by Philip II of Macedonia after himself.

In the year 168 B. C. Philippi with the rest of Macedonia passed into the hands of the Romans, but apparently had not become a colony until after the decisive battle of Philippi, B. C. 42. At that time a large group of Roman veterans were settled at Philippi, and a colonial constitution was given. So it stood an essentially Roman city at the time of Paul.

Being on the great highway between Asia and Europe it was pre-eminently a cosmopolitan center, as was Ephesus in Asia, in com-

mercial, political, and educational contact with the Orient and Europe.

It was from the Greeks, Romans and other nationalities that the Philippian church was composed. It was to this special group that Paul addressed this epistle.

When Christianized

For an account of the planting of the gospel at this place, Acts 16:12-34 should be read. The incidents therein given occurred during Paul's second missionary journey, about 50 A. D., when following the Macedonian vision in Troas. He, with Silas and Luke, had sailed for the European shore, and at once passed to "the first city in the district."

Here it was that Paul made his first European converts, Lydia, a merchant, and her household giving "heed unto the things which were spoken." Here the apostle evoked an antagonism by the healing of a young woman with the spirit of divination, which resulted in the imprisonment of himself and Silas. But even this shameful treatment to which he alludes in I Thessalonians 2:2, was turned to good effect, as during the night of incarceration they were able to give the word of the Lord and to baptize their jailer and all his. Thus Philippi was both a place of triumph and of persecution for the gospel.

Further Relationship of Paul with the Philippians

When the Apostle continued his tour of preaching westward the newly founded church at Philippi, which was growing in numbers and understanding, followed him with support, contributing more than once to his necessities (4:15, 16).

About 62 A. D., on learning that Paul had been sent a prisoner to Rome, the concern of the Philippians was so marked that they decided to dispatch one of their members, Epaphroditus, to him with an offering to provide for his wants (2:25). While in Rome Epaphroditus fell seriously ill, but on restoral returned to Philippi. It seems that it was just after his return, about 63 A. D., that this Epistle was written.

The Spirit and Style of the Message

This has been described as "The most epistolary of all his epistles." It has also been called "The Epistle of Christian gratitude and Christian joy in sorrow." It is an affectionate, unreserved, outpouring of the writer to his own personal friends. In contradistinction to the churches in Galatia, Ephesus and Colosse, in which heresies were prevailing and in Corinth in which outstanding social evils were having place in the lives of some of the members, the church at Philippi seems practically free from conditions that should call for rebuke or discussion by Paul.

He does pause at times to exhort to unity and to humility and to warn against the placing of ritual law above faith, yet as has been mentioned, the spirit of joy in fellowship is the chief characteristic of this message.

Hazard and Fowler in *Books of the Bible*, say of Philippians, "The great literary charm of the whole is its simple personal flavor; this makes it one of Paul's most attractive letters."

Contents

Following the informal salutation in which he is joined by Timothy who has come to Paul in Rome, the writer pursues his usual custom of expressing thanksgiving and confidence in the church. His affection as well as his pastoral concern is apparent in his prayer for his friends (1:9-11) and in the reassurance he immediately gives as to his personal welfare and his missionary work, during the months of imprisonment. He would have them rejoice that even in his own discomfort and bonds the gospel has made progress, through his preaching to the Roman guards, and through the courage that has come to other preachers, who are thus able to give the word of God without fear.

He pauses to mention the motives and view points of some who are preaching, then shows his rejoicing that Christ is magnified, and his own longing to be with them. Much as he feels that "to die is gain," he realizes that his friends yet need his comfort and counsel for their progress and joy in the faith.

The exhortation to unity in loyalty under persecution (1:27-30) is backed by his own experiences and their understanding of the same. An honor he makes them feel it to be permitted to suffer in Christ's behalf.

Chapter 2 contains a series of tender exhortations, conducive to a holy life. He enumerates desired graces or qualities that may be acquired. He sets before them the Supreme Example, who though equal with God, became a servant and humbled himself even to the cross. Paul also brings out the reward that followed the sacrifice. "Wherefore God also highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

With this example before them he would have the Philippians work out their own salvation, doing all things commanded without complaining or questioning, in order that they might be blameless and harmless in the midst of their corrupt, unbelieving neighbors, to whom they were expected to extend the word of life, the Christ message. This faithful sharing of the gospel with others the Apostle declared would be his glory and joy that he had not labored in vain with them.

From these matters pertaining to their spiritual development and to kingdom extension, the apostle turns to ordinary topics. He tells that he plans to send Timothy to see them, and hopes that he himself may shortly follow. He refers to the return of Epaphroditus whom the Philippians had delegated to minister to Paul and who had "hazarded his life" in doing so. No where is the faith, gratitude and sympathy of the writer's heart more evident than when speaking of Epaphroditus.

In the summary that follows (Chapter 3) is found a warning against Judaizers. In connection with this the apostle shows his own grounds for boasting of race, social distinctions, education, zeal, and righteousness in the Mosaic law. All these he has counted as nothing that he might gain Christ and have the "righteousness which is from God by faith." His hope of attaining knowledge of the power of the resurrection and entering into Christ's fellowship is strengthened by his purpose to strive toward perfection: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

In this object he would have the Philippians imitate himself. He sees a danger that they may follow the enemies of the cross, who are led by their own inclinations and ambitions and whose end will be perdition.

As a climax in the question of nationality that has been disturbing the Church, the apostle exults that their citizenship is in heaven, and that they will be fashioned anew to conform to Christ's own glory. Only one outstanding personal admonition does he offer—that to the two dissenting women, Euodia and Syntyche. He pleads that they make peace and that they be helped by his "true yoke-fellow" (possibly Silas) as they have been co-laborers of himself, of Clement and others in extending the gospel.

With further precepts for a Christian life—for rejoicing, forbearing, praying and keeping hearts in peace—he suggests the things of which they are to think and do—the true, the honorable, the just, the pure, the lovely, the gracious, the virtuous, the praiseworthy, the things they have learned and seen in the apostle.

Again Paul refers to the thought the Church has had for himself; not that he complains of want, for he has learned to be content whatever his state; but he rejoices in the gift that has come to him as fruit to be credited in the Church's own favor, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

With concluding salutations and benedictions the letter is closed.

As an epitome of the message and spirit of this Epistle stands, "Wherefore, my brethren beloved and longed for, my joy and crown, so stand in the Lord, my beloved."

Maria Reynolds Ford.

Hidden Answers

1. At what place was established the first missionary home of the Disciples of Christ on heathen soil?
2. What policy did a certain city church establish with the strange strangers?
3. Who led in the revolt in Mexico that ended in independence?
4. How do some congregations judge a minister?
5. How did America save her soul?
6. How many people live around San Francisco Bay? How many Russians in one settlement?
7. What is now the watchword of the temperance forces of America?
8. What per cent of illiteracy is reported for Mexico?
9. What did Mrs. Hobgood and Mrs. Ross send to the sick people?
10. What is the goal for the Every Member Canvass?
11. What state leads all Dixie in her per capita offerings for missions?
12. How many people live in the region known locally as the Klondike?
13. What will the Interchurch World Movement inevitably become?
14. What does every Japanese worshiper do?

Young Women's Missionary Circles

I AM eager that all of you read, carefully and thoughtfully, the articles in this issue which have been written by the various members of the commission, who recently went down into Mexico to investigate the new territory into which the Disciples of Christ are soon to enter. Mrs. Atwater was with this commission and, at various times, since her return, she has made very real to us the great needs and the wonderful opportunities for service in that splendid country.

I am anxious that the Circle girls be well informed about the forward movements within our church, for knowledge creates not only enthusiasm and interest, but a deeper feeling of responsibility toward meeting the great needs as they are presented to us.

We are stressing information these days. It is a great time in which to be living, but we must not be standing idly by when there is so much work to do and so many needs to be met. We must know what these needs are and then set ourselves to help to our utmost in bringing in the Kingdom of Christ throughout the world.

In one of the new "Rainbow Leaflets," four reasons are given as to why all of us who name the name of Christ should hasten to the task:

1. *We must do it for our own sakes.* This is no time for idle dreaming. The war has made us all alert. The King's business demands haste. Unless we enter the lists ourselves the opportunity will slip away. How many there are who because of blindness to the vision of God and the unpardonable sin of dawdling have missed their place in the ranks.

2. *For the sake of those who are waiting,* and have been waiting so long, the whole family on earth who have not shared the Father's bread, who have lost the way to His house, and who have never rested in the greatness of His loving heart! We know the road; we have the light; we experienced His life. How can we delay in carrying these blessings to the women and girls of China, India, and Africa! "Suffer the little children to come unto Me!"

"Over what cruel road
These innocents have trod,
What mountain peaks of tragedy,
What valleys of black misery,
Their bleeding feet have passed
Coming to Thee, at last
Across what plains of hopelessness,
Through what deep ruts of dire distress,
O God, forbid that at our door
Should lie the blame,
The living shame,
If so there go to Thee one more!"

3. *For the sake of the day in which we live.* It is literally "now or never." The war has opened doors in the near East closed for centuries. God's ploughshare has done its work in human hearts and institutions and among the nations. Shall these deep furrows lie fallow, or will you carry and scatter the seed? Bleeding Armenia, suffering Poland, darkest Africa, and the vast unoccupied regions of Central Asia are a challenge to do our utmost for the highest. The area of new internationalism is the acid test for our obedience. Dare we fail?

4. *Do it now for His sake.* He counts on you. He waits for you. He has waited long for you to make the decision that will transform your life purpose and transfigure your character. It only requires a great adventure to bring out our latent powers. It is when we forsake all to follow Him that we feel the pressure of His pierced hand and enjoy daily the light of His countenance.

ESTHER TREUDLEY JOHNSON.

Meditation

John XIV: 7-21.

One cannot read the fourteenth chapter of John without being impressed with the words of William Carey, "Expect great things from God; attempt great things for Him." The whole chapter is so full of consolation and instruction; filled with the sweetest counsel and shining with the brightest promises in prayer. How wonderful were these last interviews of the Lord with His disciples! They were full of tenderness, so soothing to stricken hearts, and they were full of inspiration that would be much needed in the conflict in which all who were of the truth would soon have to bear a part.

How Christ longed for the confidence of His disciples; but he wanted more than this —He wanted their affection. That is what the Christ desires of us today. Our confidence, yes, but more than this, He desires our affection. Whatever service and obedience we render, it must be the service that springs from love. True love for Christ will lead to a recognition of Christ's authority. There is no better way of extending the kingdom of Christ than by keeping His commandments, and if we truly love Him we shall surely desire to see His kingdom extended until it reaches the uttermost parts of the earth.

Standing by one of the village wells in India, in one of the out of-the-way villages, were a few evangelists. They were seeking to impress those that came to the well for water, with the message of the Lord and Master. One of the evangelists stepped forward and told in simple language the story of the Woman of Samaria at the well. There were many attentive listeners and at the close, without comment, the women picked up their water jars and placing them on the head walked off to the village. One woman remained by the way and asked if she might say something. She was encouraged by the evangelists and she said, "Do you think that Christ can save a woman like me? You say that He is willing and ready to save all who come to Him." Of this she was assured by the evangelists. "But you don't know how low I have fallen. I am living a life now that I do not wish to live. I want to be saved from such a life. Tell me where I can go to receive the teaching of this Christ and I'll go today." Like the woman of Samaria that woman left not only her waterpot, but her village where she was but a servant and slave in a Hindu master's home. For two years she was taught at one of the mission stations and with a heart overflowing with love for the Christ, back she went to her own village and told in her own simple way the redemption she had found in Christ. She stayed there showing the purity of her life and the transformation that Christ had wrought in her. That woman was the means of winning over two hundred of her own village people to confess their Christ. "If ye love me keep my commandments," which is "go and tell others of my love."

"If ye shall ask anything in my name, that will I do." Coupled with this, is the preceding verse in this chapter. It is from such verses as these that we begin to realize what Christ thought could be accomplished through prayer. Do not let us try to explain the Lord's prayer teaching down to the level of our own experience. Christ certainly knew more about prayer than we do. Let His words humble us, if need be perplex us, but let them stand to guide us and urge us on in the ministry of prayer.

What a need there is in the Church today for prayer and intercession. We need watchmen on the "walls of Zion," men, women and young people on their knees before God in prayer. The needs of the world, these days of reconstruction, the call for the noblest, purest, and best there is to give can only be met, as we refresh our souls at the throne of grace. God is calling for the best today that we as individuals and churches and societies have to give.

It was while the church at Antioch was in prayer and fasting that God called for Saul and Barnabas to be set apart for the work whereunto He had called them. The best the Church had to give was what God called for. It is purely a matter for prayer when we think of the large number of churches that for years have been in existence and yet no one has gone forth from their midst to represent Christ on the foreign field or even in the ministry at home. Surely we need the exhortation of the Master today as the disciples of old required it. "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." No closed doors today to the gospel message! In a few short years things have changed. Instead of closed doors, the workers in many places on the foreign field are holding up their hands and begging the people not to

Circle Program for June

THE CALL FOR LEADERS.

OPENING PRAYER.
SONG: "Let the Lower Lights be Burning."
ROLL CALL: Items from WORLD CALL.
BUSINESS.
DEVOTIONAL PERIOD: John 14:7-21.
TALK: The Training of Leaders in the Orient (Pages 207-222).
GINLING COLLEGE: A type.
TALK: Open Doors and Our Task (Pages 223-228).
SONG: "Under His Wings."
OFFERING.
BENEDICTION.

SUGGESTIONS

Book: "Women Workers of the Orient."
Leaflet: "Working Women of India" (Pages 21-24), 5 cents.
Leaflet: "Women Working Together in India" (Pages 7-12), 4 cents.
Leaflet on Ginling College, 4 cents.

come, for the missions do not have on the field the force of workers necessary to take care of the multitudes who are seeking admission into the Church. What a tragedy! Surely we can help in such a tragic situation as that. Consecrated lives and gifts to and for the service of God is the answer.

Yonder in India is a young Mohammedan who has gone to collect the quarterly taxes due from the residents in one of his father's villages. Two servants have accompanied him on the journey of twenty miles. On reaching the village he hears of a wonderful old man, with a Mohammedan name, who has come to live there. The people of the village have been greatly attracted by his life and character. This young man, son of the well-to-do village proprietor, goes to visit this old man. There is a something about the face of the old man that has won the young lad's heart. In the evening the young man asks him, "What is the secret of your beautiful life?" The reply was given, "You come and see me tomorrow at noon and I will show you the secret of it all." At the appointed time the young man was there and he took him into his room and drawing from his little trunk a copy of the New Testament said, "It was the teaching of this little booklet that changed my whole life. Young brother, I too, was a Mohammedan and for years despised this little booklet but there came a day in my life when I read it through and light began to dawn. If you, as a young man, want to know what real joy and peace are, take this book and read it and accept the Christ as I have done and your life will shine for others." This young man sat at the feet of this great teacher in the village and having found the "pearl of great price" despised the material wealth which his father was willing to bestow on him if he would but remain true to the teachings of the Koran—the Mohammedan bible. I shall never forget the beautiful, shining face of the young man as I talked with him and of how his father and folks disinherited him, and cut him off entirely from the family. "But," said he, "I am happy in telling others of Jesus and what He means to me, and I lack for nothing for God is supplying all my needs according to His riches in Christ Jesus. What more could I ask for?" What more could anyone wish for than that? He is a noble witness for God in India today among his own people the Mohammedans. What a joy to have a part in a work like that.

W. G. MENZIES.

Special Objects for Individual Gifts

Christian Woman's Board of Missions

AFRICA

Church and school building	$3,500.00
Two mission homes, each	2,750.00
Shop for steamer	2,000.00
Industrial building	2,000.00
Bureau building	1,000.00
Sustaining Link — Bolenge, Lotumbe, Monieka	600.00
Native evangelist	50.00

CHINA

Girls' school at Nantungchow	15,000.00
Ginling College Building	15,000.00
Two mission homes, each	4,000.00
Sustaining Link—Nantungchow or Ginling College	600.00

INDIA

Bilaspur Hospital (addition to present hospital building)	$30,000.00
Two mission homes, each	3,000.00
Automobile, Pendra Road Hospital	1,000.00
Sustaining Link—Bilaspur, Jhansi, Jubbulpore, Kulpuhar, Mahoba, Maudha, Pendra Road, Rath	600.00
Native evangelist ——100 to	300.00
Bible woman	50.00
Normal trained teacher, 1 year	50.00
Nurse in hospital, 1 year	50.00
Patient in hospital, 1 year	50.00
Girl in boarding school, 1 year	40.00
Baby in Kulpuhar Home, 1 year	30.00
Orphan, 1 year	30.00

ARGENTINA

Colegialis church property	30,000.00
Two mission homes, each	5,000.00
Sustaining Link—Buenos Aires	600.00

PARAGUAY

Land for school, Asuncion	50,000.00
School building, Asuncion	50,000.00
Two dormitories, Asuncion, each	25,000.00
Mission home	5,000.00
Sustaining Link—Asuncion	600.00

Mexican Water Carrier

MEXICO

Agricultural school at Aguascalientes	$200,000.00
Normal school, Aguascalientes	50,000.00
School and Institute, Aguascalientes	15,000.00
Native evangelist ——720 to	900.00
Sustaining Link—San Luis Potosi or Aguascalientes	600.00
Ministerial student	150.00
Orphanage girls	100.00
Shoe mending for orphanage	96.00
House rent for native pastor	72.00
Book and school supplies	60.00
Sustaining Link—Porto Rico	600.00

UNITED STATES

Endowment of Chair in College of Missions	$30,000.00
Endowment of scholarship, College of Missions	5,000.00
Annual scholarship, College of Missions	300.00
Name plate, College of Missions	10.00
Sustaining Link in Southern Christian Institute, Mississippi	600.00
Piedmont Christian Institute, West Virginia	600.00
Jarvis Christian Institute, Texas	600.00
Lum Christian Institute, Alabama	600.00
Flanner House Social Settlement, Indiana	600.00
Mountain schools—Hazel Green, Ky.; Livingston, Tenn.; Morehead, Ky.	600.00
Bible Chairs in state universities —Ann Arbor, Mich.; Austin, Tex.; Lawrence, Kas.	600.00
Japanese Christian Institute, Los Angeles, Cal.	600.00
Chinese Christian Institute, Portland, Ore., and San Francisco, Cal.	600.00
Mexican Christian Institute, San Antonio, Texas	600.00
Evangelistic work in United States	600.00

GENERAL

Life directorship in Christian Woman's Board of Missions	500.00
Life membership in Christian Woman's Board of Missions	25.00

Ways of Helplng the National Benevolent Associatlon

BIBLE SCHOOLS MAY HELP

1. Through systematic financial support, using either monthly or fifth Sunday plan.
2. Through donations of groceries, vegetables, meat, canned fruit, clothing or dry goods.
3. Through the Living Link plan, supporting a child by giving as much as $100 per year in money or donations.
4. By sending a good Easter offering.

CLASSES AND ENDEAVOR SOCIETIES MAY HELP

1. By dressing a child at $30 per year.
2. By boarding a child at $70 per year.
3. By supporting a child under the Living Link plan.
4. By furnishing dinner in the Orphans' and Old People's Homes one day in the year.

INDIVIDUALS MAY HELP

1. By personal cash offering.
2. By gifts of food and clothing.
3. By gifts of money on the Annuity plan.
4. By bequests.

ALL MAY HELP

1. By taking a child for vacation or holiday visit.
2. By assisting in finding homes for our children.
3. By assisting in securing needy children.

The cost of supporting a child or aged person is almost twice what it was ten years ago. However, for convenience, we have kept the Life Line goal at $100.

Comparative Statement of Receipts for Six Months, Ending March 31, 1919

American Christian Missionary Society

(Including Bible School Department)

	1918	1919	Gain
Churches	$14,635.92	$18,650.77	$4,014.85
Bible Schools	38,010.22	37,626.12	384.10*
C. E. Societies	154.91	163.75	8.84
Individual Offerings	2,825.16	1,046.36	1,778.80*
War Emergency	5,504.29	782.33	4,721.96*
Armenian and Syrian Relief	2,728.37	2,066.79	661.58*
Bequests	1,324.72	4,612.29	3,287.57
Annuities	12,300.00	6,300.00	6,000.00*
Interest	9,599.54	11,289.79	1,690.25
Men and Millions Movement		26,470.29	26,470.29
Subs. and Literature	996.76	824.69	172.07*
Miscellaneous	3,775.42	8,308.79	4,533.37
	$91,855.31	$118,141.97	$26,286.66

Bible School Department (March)

From Sunday Schools	$1,586.57	$3,153.89	$1,567.32
From Individuals	250.00		250.00*
Armenian and Syrian Relief	66.00	683.61	617.61
From Miscellaneous	416.83	161.09	255.74*
Total for month	$2,319.40	$3,998.59	$1,679.19
Previous Receipts	41,057.25	38,705.50	2,351.75*
Total for six months	$43,376.65	$42,704.09	$ 672.56*

Christian Woman's Board of Missions

Churches	$10,462.21	$16,906.71	$6,444.50
Missionary Societies and Circles	123,539.03	123,468.39	70.64*
Children's Organizations	4,709.08	4,809.11	100.03
Bequests	7,464.36	6,624.23	840.13*
Individual Gifts	25,750.00	21,425.00	4,325.00*
Interest	15,922.31	16,194.94	272.63
Subscriptions	15,641.72	10,213.78	5,427.94*
Sale of Literature	6,357.73	5,233.76	1,123.97*
Mission Fields and Institutions	7,763.95	7,875.77	111.82
Men and Millions Movement	7,677.40	30,747.71	23,070.31
Sale of Property	902.28	1,341.66	439.38
Miscellaneous	7,200.22	4,258.00	2,942.22*
	$233,390.29	$249,099.06	$15,708.77

Foreign Christian Missionary Society

Contributions from Churches	1,880	1,188	692*
Contributions from Sunday Schools	267	203	64*
Contribution from C. E. Societies	958	828	130*
Contributions from Individuals.	356	355	1*
Churches	$60,578.06	$51,417.63	$9,248.99*
Sunday Schools	3,679.41	3,573.52	105.89*
C. E. Societies	7,750.43	7,923.71	173.28
Individuals (General Fund)	12,963.45	13,570.95	607.50
Individuals (Special Fund)	4,492.00	4,602.92	110.92
Men and Millions Movement	100.00	28,266.96	28,166.96
Bequests	565.00	3,634.46	3,069.46
Annuities	22,950.00	11,499.54	11,450.46*
Miscellaneous	2,428.60	9,647.52	7,218.92
	$115,506.95	$135,137.21	$19,630.26
Gain in General Fund Receipts			$26,276.40
Gain in Special Fund Receipts			4,804.32
Loss in Annuity Fund Receipts			11,450.46

National Benevolent Association

Churches	$20,494.54	$22,795.34	$2,300.80
Sunday Schools	15,222.23	14,280.21	942.02*
Societies and Lodges	1,641.10	2,208.21	567.11
Individuals	21,062.35	22,985.05	1,922.70
Board, Admissions and Patients	13,427.01	11,619.46	1,807.55*
Annuities	8,800.00	16,880.00	8,080.00
Bequests	2,980.63	16,445.99	13,465.36
Trust Funds	1,274.82	780.00	494.82*
Endowments		100,500.00	100,500.00
Interest Earned	5,159.51	5,562.74	403.23
Men and Millions Movement	200.00	20,100.17	19,900.17
Miscellaneous	4,501.84	3,744.61	757.23*
	94,764.03	$237,901.78	$143,137.75

Board of Church Extension

Churches	$11,541.23	$9,976.04	$1,565.19*
Sunday Schools	150.57	159.29	8.72
Individuals	291.30	175.22	116.08*
Annuities	31,526.00	10,090.00	21,436.00*
Bequests	1,777.00	19,954.19	18,177.19
Men and Millions Movement	1,100.00	12,834.34	11,734.23
	$46,386.10	$53,189.08	$6,802.98

Board of Ministerial Relief

Churches	$11,147.71	$14,034.39	$2,886.68
Bible Schools	3,495.28	2,695.02	800.26*
Ind. & Men & Millions Movement	967.79	25,583.48	24,615.69
Annuities	425.00	400.00	25.00*
Bequests		9,084.85	9,084.85
Interest and Rent	2,591.38	2,789.11	197.73
Miscellaneous	1,541.84	453.64	1,088.20*
	$20,169.00	$55,040.49	$34,871.49
Pension Fund, October 1, 1918			$15,794.99
Dues paid by Ministers			11,498.54
Balance in Pension Fund April 1, 1919			$27,293.53

Board of Education

Churches	$2,174.39	$2,161.76	$12.63*
Colleges	900.00	1,650.00	750.00
Miscellaneous	76.99	457.68	380.69
Interest		3.18	3.18
	$3,151.38	$4,272.62	$1,121.24

American Temperance Board

Churches	$927.34	$1,181.20	$253.86
Sunday Schools	265.67		265.67*
Field Meetings	731.49		731.49*
Individuals	247.02	160.80	86.22*
Miscellaneous	75.96	147.62	71.66
	$2,247.48	$1,489.62	$757.86*

Association for the Promotion of Christian Unity

Churches	$1,152.85	$1,515.81	$362.96
Individuals	540.76	999.70	458.94
Literature	4.90	62.10	57.20
Miscellaneous	4.00	34.25	30.25
Interest		13.38	13.38
	$1,702.51	$2,625.24	$922.73

Grand Totals for All Boards

Churches	$133,114.25	$138,639.65	$5,525.40
Bible Schools	60,823.38	58,334.16	2,489.22*
Christian Endeavor Societies	7,905.34	8,087.46	182.12
Individuals and Men and Millions Movement	78,217.23	309,468.95	231,251.72
Bequests	14,111.71	60,356.01	46,244.30
Annuities	76,001.00	45,169.54	30,831.46*
Interest and Rent	33,272.74	35,853.14	2,580.40
Missionary Societies and Circles	123,539.03	123,468.39	70.64*
Children's Organizations	4,709.08	4,809.11	100.03
Mission Fields and Institutions	7,763.95	7,875.77	111.82
Subscriptions and Literature	23,001.11	16,334.33	6,666.78*
Miscellaneous	38,481.57	47,500.56	9,018.99
	$600,940.39	$855,897.07	$254,956.68

* Loss

J. W. Allen

Men and Millions Movement

NEW OFFICERS

THE Men and Millions Movement regrets to announce the withdrawal of Mr. H. P. Shaw from the treasurership.

Mr. Shaw served the Movement faithfully as conference secretary for a number of years, and later as treasurer. Personal affairs made it necessary for him to remove to California and he had to relinquish his position as treasurer.

We are delighted to announce that Mr. John W. Allen of Muncie, Indiana, has been elected in his place. Mr. Allen was connected with the credit collection department of the Ball Brothers Glass Manufacturing Company of Muncie, Indiana. He comes from that position after years of experience in the very line with which he is to deal in the Men and Millions Movement. He is a consecrated and active member of the church and brings a great love for all the causes represented in the Movement. We bespeak for him the support of all.

H. G. Bowden

One of the most necessary things facing the Movement now is the collection of pledges. Mr. H. G. Bowden of Kansas City has been elected associate general secretary of the Movement, at the head of the department of the collection of pledges. Mr. Bowden is one of our ministers who has had extended experience with the Young Men's Christian Association and later with the wonderful campaign for the financing of the war work of the Salvation Army. He comes at a personal sacrifice, in order that he may have fellowship in the complete rounding out of the Movement. For him, also, we bespeak the fullest co-operation.

PLEASE

DO NOT send any of the regular offerings for missions, benevolence or education to the Men and Millions Movement. This applies to funds raised through the United Budget Campaign which was promoted by the Men and Millions Movement as well as to other offerings. Make each remittance directly to the board for which it is intended, as follows:

American Christian Missionary Society,
Carew Building, Cincinnati, Ohio

Christian Woman's Board of Missions,
College of Missions Building, Indianapolis, Indiana.

Foreign Christian Missionary Society,
Box 884, Cincinnati, Ohio.

National Benevolent Association,
2955 North Euclid Avenue, St. Louis, Missouri.

Board of Church Extension,
603 New England Building, Kansas City, Missouri.

Board of Ministerial Relief,
627 Lemcke Building, Indianapolis, Indiana.

Board of Education,
Indianapolis, Indiana.

American Temperance Board,
821 Occidental Building, Indianapolis, Indiana.

Association for the Promotion of Christian Unity,
Seminary House, Baltimore, Maryland.

State societies and colleges according to location.

A. E. CORY, *Secretary.*

SOME CORRECTIONS.

IN THE Year Book for 1919, Long Point church, DeWitt county, Illinois, was given credit for $900 which was given by the Long Point church, Livingston county, Illinois. The one who sent in the remittance did not indicate from which of the two Long Points in Illinois the payment came.

The church at Sherwin Junction, Cherokee county, Kansas, should be credited with $251.60 which was sent in through the Men and Millions Movement. This will increase their total missionary offerings to $280.52, an average of $2.17 per member.

Isadora church, Worth county, Missouri, should be credited with an additional $100 through the Men and Millions Movement, making a total of $281.81, an average of $1.18 per member. Sherwin church in the same county and state should be reduced by $100. The remittance came from Sheridan, where the pastor of the Isadora church lives.

J. W. ALLEN, *Treasurer.*

A. E. CORY.

The Executive Committee has released Mr. Cory, for half of his time until September 1 and for practically full time during the year thereafter, to serve as one of the secretaries of the Interchurch World Movement.

Scourge of Influenza in India

THE epidemic of Spanish influenza that has spread all over the world has claimed perhaps the major part of your India missionaries' time and strength during this month. The disease spread to all our mission stations and attacked many of the missionaries as well as Indian Christians. Work has been at a standstill, schools have been closed, and the time of those who were not ill has been spent in caring for those who were ill. Pratically all the girls in the girls' orphanage in Mahoba were sick. Mr. and Mrs. Hill went from Jubbulpore, where they are still studying the language, to Mahoba to help care for the sick. Dr. Dill, also, went to help in Kulpuhar, where both Miss Clarke and Miss Cowdrey, as well as many women, girls, and children in the Industrial Home, were ill. Nearly a hundred boys in the Damoh orphanage were attacked by the disease and ten died. Dr. Mary T. MacGavran arrived there from furlough just in time to help.

Here in Harda eight of our Christians died. It was a very depressing time. The hospital was besieged by people wanting treatment. They had as many as 250 cases in one day, and all but some half dozen were influenza patients. Dr. Drummond overworked and became ill, but not with influenza, and needed constant care; the compounder, his wife, and all their five children were ill. Imagine such a state in the hospital staff! Mrs. Drummond took care of the work as best she could, with Mr. Scott's help. There were as many as forty deaths a day in the town. At last the town authorities organized relief work for the sick, a move which greatly relieved the pressure on our hospital. The government gave a grant of Rupees 120 toward the medicines given out in the hospital during this epidemic. The number of deaths here was small compared to some other places. Damoh had one hundred thirty-five and thereabouts daily for some time. The people in the villages fared worse than those in town because they could not get medical aid. In many instances whole villages have been wiped out by the disease. In one village of ninety houses only one person was left. Older missionaries say they have never known anything so terrible as this influenza epidemic—neither famine, nor plague, nor cholera. On account of the wide-spread scarcity of grain, and the high prices the poor people have not had enough food to keep them strong. So they are unable to withstand the disease when attacked.

The Indian people do not go about helping each other as we do. So this case we thought noteworthy: A Brahmin Pandit, who teaches Sanskrit in our high school, took a bottle to the hospital to get medicine for a poor unfortunate neighbor. You think that was only to be expected in times of sickness, but it is the sort of thing not to be expected in In-

dia. One old Mohammedan asked one of our missionaries to bring him some medicine. He said there was no one who would do this for him, although he lived among his co-religionists.

Numbers of children whose people have died are being given to the Mission. Some time ago Miss Thompson was asked to take a girl baby about four months old. Her mother had died and her father was ill. The intention was to send the baby to the Kulpuhar Home, but just then so many of the people there were sick that they could not receive any new charges. So Miss Thompson has taken care of this baby till they should be able to take her. She had been fed opium till she was a tiny opium fiend. She required doses of opium big enough to kill a man. If she did not get opium she could not sleep and had convulsions. Of course, the opium doses have been gadually decreased, and the baby treated medically, and now is able to sleep without it at all. She has been named Tabitha. We hope she will grow up to be a good and useful woman.

We are all so very thankful that this terrible war is ended. Since the armistice was signed we have all given a little time to celebrating. Means for celebrations here in Harda are limited. The boys' high school usually has an athletic tournament at Christmas time, when prizes are given to the winners in the various events. This year we had the tournament in celebration of the signing of the armistice. We had services of thanksgiving in both English and Hindi. The municipality also had its celebrations. Sweets and bananas were distributed to all the school children, who were gathered together for the occasion. Grain and blankets were given to the very poor, and a hockey game finished the morning. The afternoon was given over to sports, with prizes for the winners, and the day was finished with very simple fireworks and a bonfire. The town and outlying bungalows at evening were decorated with hundreds of tiny lights.

MRS. MAYME JACKSON SCOTT.

National Benevolent Association Directory

Christian Orphans' Home, 2951 North Euclid Avenue, St. Louis, Missouri.—Mrs. S. H. Thomson, acting president, 5305 Delmar Avenue; Mrs. Frank L. Scott, corresponding secretary, 5398 Pershing Avenue; Mrs. C. Orear, treasurer, 6111 Pershing Avenue; Mrs. S. H. Thomson, chairman admission committee, 5305 Delmar Avenue.

Cleveland Christian Orphanage, Lorain Avenue and Bosworth Road, Cleveland, Ohio.—Mrs. G. F. Climo, president, 1923 East Seventy-first Street; Mrs. William F. Carnes, corresponding secretary, 4281 Warner Road, S. E.; Mrs. F. U. Smith, treasurer, 1243 East One Hundred Forty-first Street, East Cleveland; Mrs. C. B. Lamb, chairman admission committee, 9512 Preston Avenue.

Colorado Christian Home, Twenty-ninth and Tennyson, Denver, Colorado.—Mrs. H. Y. Lockwood, president, E. & C. building; Mrs. J. L. Wood, secretary, 1361 Bellaire; Mr. Gabriel Jones, treasurer, Citizens Exchange Bank; Mrs. F. W. Henry, chairman admission committee, 3995 Wolff Street.

Southern Christian Home, 299 Lee Street, Atlanta, Georgia.—Mrs. F. J. Spratling, president, Connally building; Mr. J. H. Moye, secretary; Mr. J. P. Downing, treasurer, 181 Peachtree Street; Mrs. Lane Mitchell, chairman admission committee, 105 West Baker Street.

Child Saving Institute, Forty-second and Jackson Streets, Omaha, Nebraska.—Mr. W. W. Slabaugh, president, Omaha National Bank building; Mrs. A. A. McGraw, secretary, 1818 Georgia Street; Mr. Walter W. Head, treasurer.

Juliette Fowler Christian Home, Junius Heights, Dallas, Texas.—Mr. S. J. McFarland, president, Security National Bank; Mrs. Henry Smith, secretary; Mr. M. B. Keith, treasurer, Box 971; Mrs. Clifford Mason, chairman admission committee, 3715 Lexington Avenue.

Christian Old People's Home, 873 Grove Street, Jacksonville, Illinois.—Mr. A. C. Rice, president; Miss Mary Maher, secretary; Mr. C. H. Martin, treasurer.

Havens Home for the Aged, East Aurora, New York.—Mrs. George W. Smith, president, 25 Oxford Street, Buffalo; Mrs. Henry Mason, Secretary, East Aurora; Mrs. Mary Kates, treasurer, 243 Laurel Street, Buffalo.

Northwestern Christian Home for Aged, Walla Walla, Washington.—Mr. W. A. Gent, president; Mr. A. R. Liverett, secretary; Mr. L. J. Reavis, treasurer.

California Christian Home for Aged (Massie Hall), Long Beach, California.—Mr. W. J. Morrison, president, 1042 Elm Avenue, Long Beach; Mrs. F. M. Rogers, secretary, 419 East Sixteenth Street, Los Angeles; W. J. Morrison, acting treasurer, 1042 Elm Avenue, Long Beach.

Harwood Hall (For Aged), Dallas, Texas.—Officers same as for Juliette Fowler Home.

Christian Hospital, Valparaiso, Indiana.—Mr. G. F. Beach, president; Mrs. Cora Benham, secretary; Mr. J. R. Burch, treasurer.

Child Saving Institute

FOR more than seventeen years this institution has fed and clothed the helpless and homeless to the utmost of its capacity. During those years more than three thousand five hundred children have been cared for, until either their own folks were able to look after them, or suitable homes could be found in which to place them. At present we are caring for 45 children, whose ages range from two weeks to nine years.

The Home is splendidly located on Forty-second and Jackson streets, West Omaha, and is splendidly arranged for the care of the children with but one exception; we are sorely in need of an isolation cottage to take children with contagious diseases, in order to protect the others against contracting the disease. We are hoping that some time in the near future we will be able to make this addition. The low rate of mortality however is remarkable, there is perhaps no other institution in the United States that can show a better record. Two years ago the record showed one death in two hundred and forty-two children. The record last year showed five deaths which was, comparatively speaking, very low. These facts in themselves speak better than words of the splendid care given the children who are brought to this institution.

The nursery committee has had a hard time in getting help this year. It is not the easiest matter to find adequate help in this line of work, at the best of times, but since the war the difficulty has been increased tenfold, and the problem is still being grappled with.

C. E. Giwitz is our field superintendent. He devotes all of his time to raising funds for the institution, investigating homes for children and visiting homes where children have been placed. The report submitted for last year, which was an eleven month year, showed $12,853.19 raised, with $704.64 expenses; visits and investigations, 31; letters written, 204; miles traveled, 6,606. Our financial condition is gradually improving. Any kind of donations which will be of help to this institution will be gratefully received.

HARRY J. HOWARD,
Minister North Side Church.

"Two Hundred Tons of Babies Neglected"

THE ABOVE caption was the subject of a recent address delivered by W. J. V. Deacon, registrar of vital statistics of Kansas. Since the Sunflower State is not a sinner above others in the neglect of her babies, and since what this state official said has such a pertinent general application, we quote the following:

"Kansas may boast of her hundred million bushel wheat crops, her enormous yields of corn and alfalfa, her carload after carload of pork and beef, the thousands upon thousands of dollars her citizens have laid up in the banks—but Kansas' most important crop last year was her two hundred tons of babies. Two hundred tons of babies not only was our most important crop, but in some respects our most neglected crop. More than two thousand five hundred babies under one year of age died last year. Fifty per cent of them could just as well have been saved. They were the victims of dirt, destitution and disease. Back of it all the great executioner of child-life is ignorance of the most primary knowledge of what a baby needs to live.

"The Church is as much to blame as anyone or anything else for this slaughter of the innocents. The Church has done a great and noble work, not only in dealing with things spiritual, but in the mental development of mankind. But an institution that looks only to the spiritual and the mental, and neglects to save the physical, is guilty of gross neglect of its opportunities.

"The mischief is done, as far as the babies of last year, and countless years before, are concerned. But that is no excuse for allowing this appalling waste of precious human lives to continue.

"The time is coming when the Kansas crop of babies is going to live and thrive, instead of 7 out of every 100 dying. Future ages will look back with wonder on the time in Kansas history when the parents of 1,300 children allowed them to die, when a little knowledge, a little care, the commonest sort of precautions, would have given them life."

The National Benevolent Association is a champion of the child. It is in sympathy with every effort for the betterment of child life. It believes in giving every child, first, a chance to live, and second, a chance to make the most of himself.

Notes and News

The World's Woman's Christian Temperance Union will hold its tenth convention in London, England, April, 1920.

M. D. Clubb reports eight baptisms recently at the Chinese Mission in San Francisco, six of these being young men, and two young women.

On February 15 we held our Father and Son banquet, which was attended by over seventy-five men and boys. The address of the evening was given by Mr. J. H. Goldner, pastor of the Euclid Avenue Christian Church. F. D. BUTCHART, Cleveland, O.

The matron of the Massie Home at Long Beach, California, writes that all the members of her numerous family are enjoying good health. Well, considering their age, that is certainly something for which to be thankful and over which to rejoice.

The May *Missionary Review of the World* is to be a world temperance number. Articles by well known writers will deal with the temperance question in many lands. Price, 25 cents a copy, $2.50 a dozen, $20 a hundred. Address, 156 Fifth Avenue, New York.

Miss Ennis writes that the wall around the compound of our Burgess Memorial Girls' School in Bilaspur, India, is finished. They are very happy to have this fine compound. She says the teachers and students are making flower gardens and basket ball and badminton courts. Their school colors are maroon and old gold.

Mrs. Eliza F. Risk, a life-long friend of the National Benevolent Association and especially of the Christian Orphans' Home, recently departed to be at rest. Mrs. Risk was a generous supporter of every good work. She was one of the association's early annuitants. By her death she has released a goodly sum with which to continue the gracious ministry to which she was devoted.

The Home at Cleveland is making some much-needed repairs. We have not wanted to spend money on the old building because we have been hoping that we might erect a new one. Since, however, the war has delayed our plans for enlargement, we are compelled to make some additions and some improvements for the safety and comfort of our wards. It takes money to make repairs these days.

Eliza Holton, one of the residents of the Home for the Aged at Jacksonville, Illinois, recently quietly slipped out of the home provided by the hands of her brethren into that "home not made with hands." She had been a resident of the Home for many years. She was a life-long member of the Church. It was really a pleasure to serve her in her decrepit, lonesome old age; she was deserving and grateful. She was truly one of that company of whom the Master spoke as "one of the least of these."

Mr. and Mrs. Harry Schaeffer, who went out to India under the Christian Woman's Board of Missions in 1913, have started home on furlough somewhat earlier than was expected because the doctors in the Mission advised that the health of their little girl demanded their return early this spring. Their letters show clearly that they believe they will be able to return to the field after their regular furlough period. They have been very useful missionaries, and we hope nothing will keep them from going back to the work.

The Home for the Aged at Jacksonville is deeply indebted to Miss Elsie Miller, E. V. Jones, Miss Jessie Mouser, Miss Mary Maher, and W. E. Boston for generous donations of food and other supplies. Miss Anna Morgan, Mrs. Melissa Hoffman and Messrs. F. W. Baird and Wm. Easton recently celebrated their birthdays by providing a treat of ice cream for the entire family of the Home at Jacksonville. Here is a suggestion for those who are seeking an opportunity to "let a little sunshine in."

Mrs. Mildred C. Shinn, of the Columbia Heights Church, Washington, D. C., has written a very appreciative expression of the service of the Christian Woman's Board of Missions to that church. Having come to self-support, this young church is growing by leaps and bounds. The membership is now working on the plan of supporting a missionary on one of the fields. This is encouraging. Their temporary building has been outgrown and it is expected soon to commence a new church.

The new heating plant of the Juliette Fowler Home in Texas has proved a fine addition to the Home. The much-longed-for completion of the children's home has been delayed again, much to the disappointment of those who are in charge. The necessary funds are lacking. We feel that now we have this beautiful home clear of debt we must keep it so. We invite the brethren to send in offerings for the completion of this wing of the children's home to M. B. Keith, Dallas, Texas. He is very anxious to go on with the work. It breaks his heart to say no to the homeless children seeking a home.

While Mr. Tolbert F. Reavis is working hard at school work and evangelistic work in Buenos Aires, he has continued to carry a course of study in the University of Buenos Aires. In the class of psychology he received, this year, in his examinations, a perfect grade. He goes in and out among the students of the University, and not a day passes that he does not give testimony in some way to evangelical Christian truth. Many opportunities come to him for breaking down prejudice and for sowing the seeds of good will between our own country and that land.

Mr. Tolbert F. Reavis, of Buenos Aires, Argentina, South America, says, in a recent letter: "Every day brings increased joy to us in seeing the work go forward in this city. A few Sunday nights ago twelve adult people presented themselves and made the good confession at our new preaching place on San Martin Avenue, where Mrs. Reavis and I labor. This is one of our most promising works." He goes on to say that the little Italian congregation has raised, this last year, more than one thousand pesos for self-support, in spite of their being poor, all of them.

"We Are the Girls of the C. C. O." Cleveland Christian Orphanage

Miss Emma J. Ennis, our teacher in the Burgess Memorial Girls' School, Bilaspur, India, has recently written as follows: "On November 7, 1919, we had an interesting celebration. It was the thirty-sixth anniversary of Miss Kingsbury's arrival in India, It was a delightful sight to see her surrounded by so many children and grandchildren. Miss Kingsbury might have celebrated this anniversary in any of our mission stations, and she would have been surrounded by large numbers of children and grandchildren, but in no place could there have been so many as here in Bilaspur. Three Indian gentlemen were invited who have known Miss Kingsbury for the thirty-three years of her service at this station. 'To have come through

a long life with a spirit still sunny, is not this an heroic accomplishment?' This is what I think about Miss Kingsbury."

The pastor of a negro church in North Carolina thus expressed his gratitude to the Church Extension Board: "The members of our church wish to say that we have not the language to express our gratitude for the great favor and kindness shown us by the Church Extension Board. Thank God, our heavenly Father; thank the brotherhood of the Church Extension Board, whom God has blessed to raise heads that hung down and to strengthen the feeble knees. Our gratitude can't be expressed by our feeble language. Your loan has been a great uplift. We have additions to our membership nearly every time we meet."

The annex to the building of the Christian Home at Jacksonville, Illinois, has been furnished and opened and every bed has been assigned, and still there is a good-sized waiting list. The sudden addition of a dozen or fifteen people to a family makes a tremendous draft upon that family's resources. The matron of the Home at Jacksonville, Mrs. Fell, is calling urgently for new supplies of bed and table linen and towels. She is also begging for blankets. Mrs. Fell believes in the promise, "Ask and ye shall receive." Who will help honor her faith? Here is an opportunity for aid societies and women's Bible classes to render a real ministry.

The Winona Summer School of Missions under the auspices of the Interdenominational Committee of the Central West for Missions will be held at Winona Lake, Indiana, June 19-26, 1919. The committee has found it necessary to meet the demands for missionary education in the Central West to found a new school of missions at Confederate Point, Lake Geneva, Wisconsin, June 26-July 3, 1919. Splendid programs are being prepared for both of these schools to include the work of women, young women and children.

For further information address,

MRS. AUSTIN HUNTER,
Chairman of Publicity,
2425 Jackson Blvd., Chicago, Ill.

The Union Evangelist meeting mentioned in last report closed February 22. Fifteen churches co-operated. The pastors did the preaching. When the meeting closed I was on my way to the Missionary Secretary's Conference in St. Louis. I understand, however, that about thirty-five were added to the membership of the churches wholly or partly as the result of these meetings. These were mostly people who were previously adherents of some of the churches. The results were very meager considering the effort made. Our own church profited greatly by the notice we received in the daily press and in the public announcements.

WM. G. KITCHEN,
Saskatoon, Sask., Canada.

The Daughters of the King, a class in the Sunday school of the country church near Paris, Missouri, are giving daily evidence of their true royalty. They recently prepared and sent to the Christian Orphans' Home the following list of articles of clothing for the children: Fifty-five new dresses, sixty-four panty waists, thirty-four napkins, eight under skirts, handkerchiefs, hair ribbons, ties, shoes, trousers in quantity. Under the leadership of Mrs. Richard Porter and Mrs. W. H. Blades the ladies and young women of the church at Holliday, Missouri, joined in making a similar donation. These good women know how to make glad the hearts of the children. The arrival of these donations threw the Home into a fever of excitement.

Dr. Jenny E. Crozier is well qualified for her work in India. She has gained the confidence of many of the leading people in the vicinity of our little hospital at Bilaspur. In a recent letter she says: "Toward the west it is two hundred and fifty miles to the nearest woman's hospital. The nearest one toward the east is three hundred and seventy-five miles away. To the north, the nearest hospital is at Jubbulpore, to the south there is nothing nearer than Nagpur." She urges the need of a much enlarged plant to meet the demands of her present position. Our friends may hear later of growing plans for this institution. We are still making appeals for women doctors for India, and trained nurses. Not enough have yet offered themselves.

The Student Volunteer Conference for all Virginia colleges was held in historic Lexington, March 7-9. There were registered from 44 institutions 178 delegates. The meetings were held in the church over offices occupied by General Robert E. Lee, as President of Washington-Lee University. A reclining statue of General Lee occupies a crypt in the rear of the pulpit. It is life size, marvelous in detailed execution and very conspicuous from the auditorium. Japan was given first place on the program by Mr. Ostrom, recently from there. Also Japan was conspicuous on wall charts. Dr. Zwemer gave compelling messages from the Mohammedan world. These Peace Table days bring tremendous problems. All records were broken in the admitting of the colored delegates to State Federation privileges. A delegation of ten students was present from Virginia Christian College.

LAURA D. GARST.

A most diligent, patient and sacrificing friend of humanity is the National Benevolent Association's vice-president at Del Rio, Tennessee, Miss Viola Compton. Like the master of old, she spends her time going about doing good. In writing of the sufferings of her community this winter she says, "I never saw greater need. In one family of eight children, the mother has been ill for eight weeks; in another is an aged couple and two great grandchildren, orphans, the husband an invalid, with no home and no support; in another a widow with five children, and still another, fatherless and motherless children trying to keep together. We strip our wardrobes of everything we can possibly spare to help meet these needs, but the demand seems to be growing. Many are barefoot now. We welcome the summer." She says, "I wonder whether some of our good friends do not want to have fellowship with Christian compassionate care for these poor people."

Mr. T. Newton Hill, who went out to India a little more than a year ago, is reported to have prepared his first typed regular sermon in Hindi. Both Mr. and Mrs. Hill have passed their second year's examination. Mr. Hill writes:

"We shall never cease to be grateful for our work in the language before we came out. It helped to make the first days much easier for us. The things we heard people say sounded much more like language. The first days of language study, with all the feeling of groping and 'lostness' were all over for us. We had some idea as to the use of a pundit too, and the months of study with Professor McGavran have proved invaluable. I have had no cause to in any way criticise the instruction that we received at the College of Missions. I know that for years to come we must keep up our study and practice if we are to really know and use the language effectively. There are seven of us in language work here."

C. M. Green is serving as Acting Northwest Bible School Superintendent in the absence of Roy K. Roadruck, the regular superintendent, who is now in Cincinnati in charge of the National Bible School work while Mr. Hopkins is away. Mr. Green has a position in a Spokane clothing firm where he makes his living, but his real business is the work of the Kingdom. After the resignation of F. E. Billington, the former Bible School Superintendent in the Northwest, Mr. Green served as superintendent for six months or until a new man came into the work. For several years he has been the voluntary superintendent of the Inland Empire Bible School work, and has always given his best to furthering the work in this great new country. The Bible School department of the American Society has no more loyal supporter than this good layman, and his unselfish service in all times of need has made it possible to continue the work in the Northwest for the last several years without a break.

In a Kentucky mining town and railroad center, the Disciples of Christ had been an active religious force for thirty years. During this time the church owned two frame buildings, neither of which had any architectural beauty. Finally plans were made for remodeling and enlarging our plant. When the plans were submitted and the bids secured, it was found that the church could not raise sufficient ready money to meet them. What could they do? Turn to that source from which so many churches in such straits have secured help and hope—the Board of Church Extension! Soon the church was notified that it had been granted a loan of $2,500 at 6 per cent. This gave new hope and the result is that they have a plant well worth $12,000. Since going into the new building the work has grown steadily and the membership is greatly encouraged. Their old building was falling into decay. The members were becoming discouraged and were drifting away. What might have been a tragedy is turned into a glorious victory. In about one year, 150 members have been gained and new ones come almost every Sunday.

The following comes from Oklahoma: Three years ago in a certain town in Oklahoma the Disciples of Christ began work in the Odd Fellows' Hall. Within a month they had organized a church with seven members. A friend of the church let them have his opera

house till they could build. The Church Extension Board loaned them $800 which put life into the work and soon our building went up as by magic. On dedication day, the church received twice as much as was expected, so sent a gift to Phillips University. The young ladies of the church say they are going to double their pledge to Church Extension. They say that everyone ought to help to make it possible to see a Church of Christ with a parsonage and a live-wire preacher all through the rural districts. We take auto loads with our singers and orchestra and go to country school houses, trying to obey the Lord's last farewell address. On one of these trips an old lady cried all through the service. She told our young people that it was the first time in five years she had had the privilege of being at a church service.

A telegram from Vancouver, British Columbia, has been received by the National Benevolent Association announcing the sudden death of Clara Hayden. Clara, as she was known to her friends, was born in Hannibal, Missouri, thirty-eight years ago. At the age of twelve she was left a full orphan. This misfortune, added to the fact that she was deformed by an affection of the spine from babyhood, made her lot extremely hard. After the death of her parents she came to the Christian Orphans' Home in St. Louis. Here she grew to womanhood. She went through the public schools of St. Louis afterward and learned the dress-making trade. She became very proficient in the use of her needle and easily established herself in a good business. Clara had a bright, happy disposition as a child, a quality which she never lost. She early united with the church of which she remained a faithful, consistent member. She was always known in the Home circles as one of the older girls. At the time of her death she was living with Mrs. Robinson, another of the Home girls. Clara had a host of friends. She was heroic and generous. Her memory will be loved.

The little Christian Hospital at Valparaiso, Indiana, is rendering a truly remarkable service. It is a fine illustration of the fact that it is not size but quality that counts. It has only twenty beds but these are full all the time. Its reputation for very high-grade service has gone out through a wide radius of territory. In addition to furnishing first-class hospital service to the people of the city of Valparaiso and surrounding country, it is responding heroically to the calls for charity service from our churches in neighboring states. Last year its free service to people beyond Porter county, Indiana, amounted to $1,198.90. This service was all given at the request of our churches. Recently an aged sister died at the hospital after a long and painful illness. The hospital management sent her remains back to Indianapolis for burial out of deference to her expressed wish that she "might rest with her fathers." The Valparaiso Christian Hospital is thoroughly capable and is truly Christian. The fragrance of its holy ministry is blessing the entire community. The whole Church should respond to its call for aid that its ministry of mercy may be enlarged.

The churches that were helped in the day of their need are ready to assist every department of our organized work. They do not repeat or believe the popular objections to missionary boards. They know that most of the money given is not used for defraying expenses. They have firsthand knowledge of the way in which the money is handled and are abundantly satisfied that the management is both honest and economical. Had the Board of Church Extension been started at the beginning of our movement instead of eighty years later, it is safe to say that we would be 50 per cent stronger numerically than we are and that the offerings to foreign missions would be two or three times as great as they now are. It is a fact which can not be too much dwelt upon that, as soon as a church is helped and before it has paid its loan to the Church Extension Board, it begins to give to world-wide missions. Here and there one may find an exception, but this is the rule. Church Extension acts as a

Culver-Stockton College

(Founded as Christian University, 1853)

Standard four year co-educational college.
A. B., B. S., and A. M. Degrees.
Strong ministerial course.
Exceptional preaching advantages.
Summer School, June 3rd.
Fall term, September 9th.

J. H. WOOD, *President*
Canton, ∴ Missouri

ROBERT H. ORR, A. I. A.
Consulting Church Architect
1301 Van Nuys Bldg. Los Angeles, Cal.

1855 1919

Butler College

A standard coeducational college, well located. Indianapolis is the capital of the State of Indiana and is near the center of the great brotherhood of Disciples of Christ. Four of our National Boards have offices at Indianapolis. Butler College is co-ordinated with the College of Missions, where missionaries for Home and Foreign fields are being trained.

A College of Liberal Arts. Courses may be taken leading to academic degrees—as A. B., A. M., B. S., and M. S.

A Christian College. A school of ministerial education is maintained.

A College for Teachers. Accredited by the State Board of Education of Indiana for the training of teachers.

Professional course for teachers opens May 26th.
Commencement, June 19th.
Fall Semester opens Sept. 16th.

For Information Address

BUTLER COLLEGE
Indianapolis, Indiana

New Children's Day Exercises Are Now Ready

Fill in this order card, cut it out and mail to

BERT WILSON, Secretary,
FOREIGN CHRISTIAN MISSIONARY SOCIETY
Box 884, Cincinnati, Ohio

Dear Brother:—Please send the following Children's Day Supplies to the Christian Sunday School at—

_____
Give local name of Sunday School here, as Mt. Pleasant, Seventh St., etc.

Average attendance_____Shall we send you a Birthday Box free?_____

Please send me_____Coin Pocket Collectors, one for each member of our school.

Also send _____Children's Day Service, "Heart and Hand for Jesus."
(Make order as economical as possible, usually about one-half of the average attendance.)

Send also _____copies of illustrated leaflet (one for each teacher).
It is understood that these Children's Day Supplies are furnished free of charge, and that the offering will be sent for Foreign Missions.

Please send "With Hammer and Hoe in Mission Lands," your "Little Journeys No. 3," 25 cents. (Please send money or stamps with order for mission study material.)

Name of Superintendent_____

St. or R. F. D. Route_____

Postoffice_____ State_____

Name of S. S. Missionary Secretary_____

Address _____

Our Pastor's name is_____

Address _____
† Mark with Cross the person's name to whom supplies should be sent.
Name of new Sunday School organized near you during year—

_____

Name of Superintendent new school_____

Address _____

stimulant to tired nerves, it gives courage to start new work; it makes for permanency; it fosters the missionary spirit; it helps to give adequate equipment where otherwise it would be impossible.

We have made a good beginning in the new year, seven additions, three of them by baptism, and are making plans to have Mr. Organ with us as soon as possible in April. The attendance in the evenings for the month are very encouraging, and the people are looking forward to a great year's work for the Master. At the annual meeting held on January 13, we decided to adopt the Joint Budget for missions and benevolence, etc., as outlined by the Men and Millions Movement. We adopted a joint missionary budget for $200 and a local budget for $1,300 for the year 1919, and are going to use the Duplex Envelope system. We have not yet completed our every member canvass. Hope to give you more definite information next month.

W. J. JOHNSON, Calgary, Alta.

Mr. John N. Bierma writes: "Some six months ago when I was cataloging literature for a Station library the thought came to me, 'Why not have these books available to the public as well?' So little by little the whole plan was worked out. The chief men of Rath were interested in the proposition and signed their names on a monthly subscription list. A Board of Directors was appointed who are at present working on the Constitution and By-Laws. The library has been running for a month under my supervision as secretary of the Library Board of Directors and bids fair to become a permanent selfpaying institution (I mean run by local subscription and not by Mission money). For the first year possibly the Mission should help by paying the rent of the building, but if possible, we will get monthly subscriptions to cover all running expenses. So far, I have not asked for an appropriation from the Mission for the library.

"On the formal opening day we had a great celebration in the way of parade and speeches by the head officers of the municipality. We had two native brass bands in their gaudy costumes, who played madly as I, along with the men of influence, led the parade through the streets of the town and then to the library building where we had light refreshments served, and listened to speeches on the following subjects: 'The Value of Books,' 'A Library—An Incentive to Reading,' 'The Value of Newspapers,' 'The Library as a Social Center,' etc.

"In connection with the reading room, a game room is also maintained. This game room is principally for the young men, and it is hoped that it will be a means of keeping them out of bad company and questionable places of amusement."

State Conventions

Arizona, Tempe, April 24-27.

New Mexico and West Texas, Deming, N. M., April 29-May 1.

Louisiana, Jennings, May 2-5.

Oklahoma, Oklahoma City, May 6-8.

Indiana, Third Church, Indianapolis, May 12-15.

Texas, Paris, May 12-16.

New York, Syracuse, May 13-15.

Ohio, Akron, May 19-22.

Maryland, Delaware and District of Columbia, Martinsburg, West Virginia, May 21-23.

Ontario, Everton, May 31.

Michigan, Grand Rapids, June 2-5.

Missouri, Carthage, June 10-12.

Colorado, Denver, June 10-13.

Iowa, Boone, June 16-19.

Oregon (East), Milton, June 26-29.

Inland Empire (N. Idaho and E. Washington), Dayton, Washington, June 23-26.

Washington (West), Mt. Vernon, July 14-17.

Montana, Deer Lodge, June 17-20.

Idaho (South), Nampa, June 30-July 3.

South Dakota, Spencer, June 26-29.

North Dakota, Fargo, between June 30 and July 6.

Oregon, Turner, July 5-13.

Minnesota, Mound, July 7-13.

Alberta, Hanna, July 18-20.

Saskatchewan, Saskatoon, July 15-17. (?)

Manitoba, July 11-13. (?)

California (North), Santa Cruz, July 28-August 3.

Arkansas, Little Rock, August. (?)

California (South), Long Beach, August 4-10.

Maritime Provinces, August 3. (?)

Prince Edward Island, Montague, 3rd week of August.

Individual Cups

Every church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

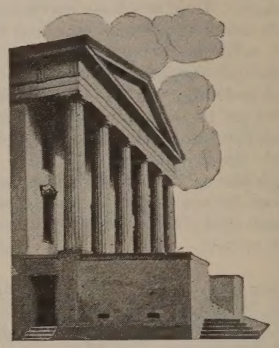
Thomas Communion Service Co. Box 488 Lima, Ohio

1798 1919

Transylvania College and College of the Bible

Lexington, Ky.

FOR MEN AND WOMEN



AN INSTITUTION WITH
Rich history and valuable traditions. Exceptional location in the Bluegrass. Adequate and well trained faculty. Modern equipment in all departments.

PREPARES FOR
Teaching, social service, the ministry and mission field. Also for technical courses in Law, Medicine, Agreculture, Engineering, Business Administration.

DEGREES CONFERRED
A. B., B. S., M. A., P. Th. B., B. D.

AFFORDS SPECIAL AID TO
Sons and daughters of ministers, honor graduates of high schools, ministerial and missionary students.

Address R. H. CROSSFIELD, President

"The Most Beautiful Hymnal Ever Produced in the American Church"

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

Charles Clayton Morrison and Herbert L. Willett, *Editors*

Meets the Needs of the New Social Era

Contains all the great hymns which have become fixed in the affections of the Church and adds thereto three distinctive features:

Hymns of Social Service
Hymns of Christian Unity
Hymns of the Inner Life

This hymnal is alive! It sings the same Gospel that is being preached in all modern evangelical pulpits.

Send $1.15 for single copy

THE CHRISTIAN CENTURY PRESS, 704 East Fortieth Street, CHICAGO

William Woods College

THE GATEWAY

to a Girl's life is her College Education, for nothing else so opens the way to what is best in Life as do Learning, Culture and Refinement.

William Woods College and Conservatory of Music is a standardized Junior college with special departments in Music, Art, Expression, Languages and Home Economics. Faculty trained in foremost universities of Europe and America. Knabe pianos—best equipped Music Conservatory in any Middle west college. Offers **teacher-training courses.** Highland campus, concrete tennis courts, gymnasium—splendid athletic equipment. Handsome brick buildings, modern appointments; in picturesque college town surrounded by healthful influences. **All advantages guaranteed as advertised.** For new illustrated catalog, address the Secretary, box 103.

WILLIAM WOODS COLLEGE, FULTON, MISSOURI.

They Hunt in Packs

Why should wolves exercise more wisdom than Christians?

We have been social in our worship, even to the neglect of personal communion with God, but we have persisted in the notion that God's work could be done by individual effort on solitary and spontaneous impulse, with the result that usually it has not been done at all.

But we were slowly learning the necessity and the power of cooperation before the war gave us a demonstration that must at once lift us into a new age.

The two well recognized hemispheres of Christianity are: first, conforming ourselves to Christ's standard; second, giving others an equal chance to do so—"Come and see," "Go and tell."

For the first we need fellowship—the home, the local church, the universal household of faith. For the second we must have partnership—the Sunday school class, the Christian Endeavor society, the local revival, the missionary societies, colleges and benevolent institutions, with contributions from congregation and individual.

Here we have much to learn from the wolf. All the members of the pack join in the hunt. All the members of the church must unite in the offering. And the hunt is not a casual, incidental, indifferent thing for the wolf. It is a matter of life and death. He puts into it all the energy that is in him. The war ought to have convinced all of us before now that we can no longer live by ourselves and enjoy our religion in an exclusive way. We must propagate it or lose it.

The seriousness of the situation compels us to combine all our strength, enlist all our workers, organize all our efforts. Even universal conscription would not have been sufficient to win the war without complete co-ordination of land, air and water forces; of infantry, artillery and engineers.

Providentially we were led into the beginning of such unity and thoroughness in the Men and Millions Movement for extra funds and additional workers for missions, benevolence and education.

How much more necessary is it that we now enlist every member of every church in worthy support of every department of the forward moving Church of Christ!

The Every-Member Canvass is the method; the whole world's redemption is the goal.

CORNELIUS PRINTING COMPANY, INDIANAPOLIS

"Not Against Flesh and Blood"

That's what makes it hard.

If our wrestling were against flesh and blood we should know how to measure the strength of our adversary and how to marshal our forces for the conflict and for victory.

When the United States declared war on Germany the news was flashed over Great Britain in these words: "America has come into the war—and America never has been defeated." The event has justified the confidence of our British brethren, so far as the military conflict was concerned.

But are the great ends for which the war was waged made secure forever by mere military victory? Even after peace shall have been declared and the League of Nations put into operation, the larger and the harder task of Christian civilization will be only well begun.

Discipline and Growth

It takes only a blow to knock a man down, but years of patience, toil and love are needed to grow within him a character and a faith that will hold him up against all temptations. How much more when we must first develop this Christian character in ourselves! For the war we unleashed some of our primitive passions. For permanent peace we must not only call them back but turn their strength into spiritual energy and grace. A Niagara let loose sweeps all physical barriers away. But to light the highways and the homes of men and to turn the wheels of industry Niagara must be confined in tunnels, run through turbines, organized in generators, converted into electricity and distributed over myriads of wires.

For warfare we not only had manifest necessity, elemental self-defence, flaming indignation, and world-wide popular fellowship to urge us on, but these expressed themselves in legislation that left us no choice. The government said to certain millions of men, "Go," and they went. To certain other millions it said, "Pay," and they paid.

Since we are not combating flesh and blood, we can not employ physical force; nor can we use forcible methods in this ethereal warfare. We are not under law but under grace. It is love, not authority, that constrains us. It is by love and not by authority that we must expect others to be constrained.

System and Organization

Yet some phases of wartime activity supply us with analogies and methods, just as the large issues of it define our present purpose and aim. Nothing was left to chance. There was as much system in the creation of sentiment for the Red Cross, United War Work and Liberty Loans as there was in collecting taxes, building ships or training soldiers.

We can not leave the security and salvation of the world to spontaneous individual impulse. Sentiment must be generated, trained, organized and applied. Our patriotism is not less real because it is systematic, wide-spread and disciplined. Corn from selected seed, in fertilized ground, in check-rows, straight and square, carefully and diligently cultivated, is no less real corn than straggling "volunteer" stalks on an abandoned farm.

There must be adaptation and organization of means to end in the spiritual as well as in the military realm. And since the ends are world-wide and of universal concern the organization must be equally extensive.

All the faith, hope and love; all the spiritual purpose, moral energy and righteous determination that can be mustered in my soul, must be reinforced by association with my neighbors, made effective by organization and co-ordination and then driven at the objective of our efforts. All Christians everywhere are equally concerned and so should be enlisted and united, not only to work more effectively, but also that the momentum of the combined sweep may gather up and utilize millions of souls that under the old individualistic methods had never considered or declared themselves to be Christians.

Saving at Home While Serving Abroad

The Interchurch World Movement will inevitably become the greatest evangelistic force ever let loose in Christian lands at the same time that it proves most effective in the non-Christian countries. It puts Christianity in a tangible form. It gives it a worthy program. It appeals to the highest motives of unselfishness and to the most daring spirit of adventure. Millions of men and women who have resisted all invitations to save their own souls will promptly come into the Church of Christ to help save a lost world.

The war itself has led great numbers outside the churches to see the necessity of Christianity in the world. They have allowed Christian motives to control their actions and lead them to great sacrifices. They see as clearly as the members of the churches do that Christ offers the only solution of the problems that remain. As they give and work with us in a world-wide reconstruction program they will be led inevitably into full fellowship with those who count themselves Christians.

As never before we may "Attempt great things for God; expect great things of God."